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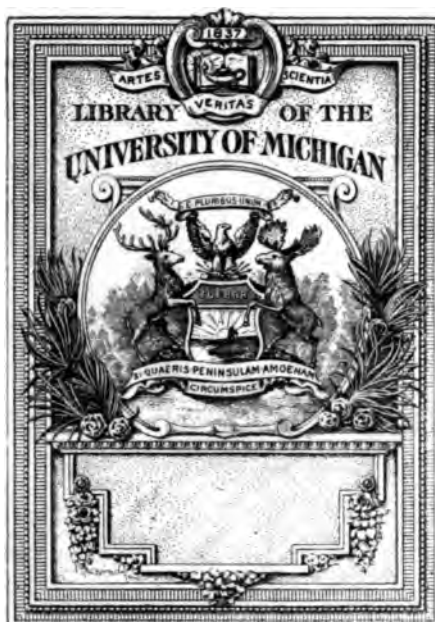
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HEBREW ACCENTUATION

WICKES

London
HENRY FROWDE



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FACSIMILE OF A PAGE OF THE CODEx ASSIGNED TO BEN-ASHER IN ALEPPO.

See Preface, p. vii.

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טעמי כ"א ספרים

A

TREATISE ON THE ACCENTUATION

OF THE TWENTY-ONE SO-CALLED

PROSE BOOKS OF THE OLD TESTAMENT

WITH A FACSIMILE OF A PAGE OF THE CODEX ASSIGNED TO

BEN-ASHER IN ALEPPO

BY

WILLIAM WICKES, D.D.

Orford

AT THE CLARENDON PRESS

1887

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PREFACE.

THE present Treatise aims at explaining the accentuation of the so-called Prose Books—twenty-one in number, according to Jewish reckoning¹—of the Hebrew Bible. The favourable reception given to my Work תעמי נח"ל, on the accentuation of the three Poetical Books (Psalms, Proverbs, and Job), has encouraged me to proceed further, and complete the investigation which I then commenced.

I have been asked why, contrary to the usual practice, I *began* with the accentuation of the three Books. My answer is that the subject seemed to me to stand in special need of careful examination². There was besides this advantage in taking the three Books first, that owing to their comparatively small compass, it was more easy to examine them exhaustively and so to arrive at the general principles underlying their accentuation. Those principles once established had then only to be applied, with the necessary modifications, to the twenty-one Books.

I have endeavoured to carry out with thoroughness the task I had undertaken, and have not intentionally allowed difficulties in the accentuation to pass unnoticed. My plan has been, either, by a process of induction, to bring such instances under a general rule; or to furnish a special explanation of them, partly in the course of the Work, and more particularly in the Notes collected in Appendix I. Of course, I have not been concerned to *defend*

¹ The two Books of 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles are counted respectively as one. The same is the case with Ezra and Nehemiah. The ten Minor Prophets are also taken together to make one book. In this calculation the beginning and the end of Job (i. 1-iii. 1 and xlii. 7-17) are not taken into account, which however are pointed according to the same system.—It is to be observed that Jewish writers know nothing of the distinction between Prose and Poetical Books; they speak simply of the twenty-one and three Books.

² I hope that it is no breach of confidence on my part, when I state that the late Prof. Ewald told me that, whilst he had no doubt that he had furnished the true explanation of the prose accentuation, he was not so satisfied in regard to the poetical.

the accentuation in all cases. It is enough if we can trace the principles on which the accentuators proceeded, or the interpretation which in particular instances led to the accentuation employed.

I have found it necessary often to propose a correction of the *textus receptus*; but have very rarely done so without manuscript authority. The labour of collating MSS. in our great English collections and the Libraries of the Continent, for a text of such extent as that of the Old Testament, has been very considerable, and one which no previous writer on the accents has thought of undertaking. Yet, without a correct text, what hope can there be of establishing any rules on a satisfactory basis?

One Codex, which is in the Synagogue at Aleppo, and which I have been able to consult, although only indirectly, has the reputation of having come from the hand of Ben-Asher himself, and of having been, on that account, always regarded as a model copy for fixing the readings of the Sacred Text. Its claim to the exceptional importance thus assigned to it I have considered in the pages immediately following.

I have once more to express my obligations to my friend Dr. Baer, for the valuable assistance he has willingly rendered me. His familiar acquaintance with the Massora—a department of study in which he ranks *facile princeps*¹—has been of special service to me.

W. WICKES.

81, WOODSTOCK ROAD, OXFORD,
May, 1887.

¹ I have the pleasure of informing scholars, that there is at length a prospect of a complete and correct edition of the Massora. The firm Romm in Wilna (already favourably known through a splendid edition of the Babylonian Talmud lately brought out by them) have in hand a new edition of the so-called Great Rabbinical Bible (ספר גריו), to which Dr. Baer has undertaken to furnish the Massora. The arrangement adopted will be the same as in Jacob ben-Chayyim's edition, with this exception, that wherever a word occurs *for the first time*, there all that is Massoretic in regard to it will be given; so that, by the help of a Concordance, any particular rubric will be readily traced. I may add that the first part of Dr. Baer's manuscript is already in the printers' hands.

MSS. CONSULTED FOR THE PRESENT WORK.

I. BIBLE MSS.

Codex in the Synagogue at Aleppo—containing the whole text, the punctuation of which is assigned in an epigraph¹ to the famous Aaron ben-Asher (beginning of the 10th century). M. Isidore Loeb, Secretary of L'Alliance Israélite, well known from his learned contributions to the *Revue des Études Juives*, was good enough to procure for me, through his correspondent at Aleppo, some of the accentual readings of this Codex.

As it is of no little importance for us to know whether such a model codex² really exists, to which we might refer for the correction of the *textus receptus*³, I think it necessary to say a few words on the subject of the epigraph above referred to.—Jacob Sappir, who (in his *Work*, מאבן ספיר, vol. i. p. 12^b) was the first to furnish a copy of this epigraph, which he obtained through a friend at Aleppo, accepted it as genuine, and was followed by Graetz (*Monatsch. für Gesch. und Wiss. des Judenthums*, 1871, p. 6, 1887, p. 30), and by Strack (*Prol. crit.*, pp. 44-46). My reasons for arriving at an opposite conclusion are briefly the following:—

1. *The character of writing* of the Codex. M. Loeb succeeded in obtaining for me a photograph of a page of the same (*Gen.* xxvi. 34-xxvii. 30),—a copy of which serves as Frontispiece to the present *Work*⁴. Although this copy has not been quite so successfully executed as I could have wished, it is sufficiently clear to enable adepts to form a judgment as to the approximate date of the writing. I venture to give my own opinion, which is that the MS. presents a specimen of

¹ Copied Dikd. hat., p. xxii. inf.

² Ben-Asher was (as is well known) the normative authority for fixing the text as we now have it.

³ For fixing the *accentuation* such a Codex would be invaluable. My remarks on it therefore will be seen not to be out of place.

⁴ The photograph and the copy are both much reduced in size. The height of each column of writing (without the Massora) is in the original 23 cm., and average breadth 6 cm. The size of each page is therefore somewhat smaller than that of Codex Babylonicus. The MS. is of parchment equally smooth (*très poli*, I am told) on both sides.

calligraphy, not in keeping with the early period to which it is assigned. Really old MSS., provided with Massora—as Codex Babylonicus (of the date of Ben-Asher, A. D. 916) and Erfurt 3 (a facsimile of which will appear in Stade's *Geschichte Israel's*, vol. i)—have a plainer and less finished appearance, and the characters are of a coarser type. I would draw attention, in particular, to the artificial arrangement by which a separate Massoretic rubric of two lines and no more is introduced above and below each column.—It is not, however, on the graphical peculiarities that I lay the main stress.

2. The conclusive proof is to be found in the fact that the punctuation is, in many instances, *at variance with Ben-Asher's known practice* and the rules laid down by the Palestinian Massoretes.

It will be observed that *Métheq generally fails*, e. g. יַעֲלֶכָּ (often; only once, col. 3, l. 7, יַעֲלֶכָּ); אָנֹכִי (col. 2, l. 3, although אָנֹכִי, col. 2, l. 6 from below); קָלִלְתָּ (col. 2, l. 8); הִאֲמַרְתָּ (col. 3, l. 3); וַאֲבִרְכָּהּ (col. 1, l. 21); &c. Now although this is constantly the case in Spanish and even Oriental MSS.⁵, we should not expect such an irregularity in a model text marked by the careful hand of the Master himself (המלמד הנדול), as he is termed), particularly when we bear in mind that it is just on the use of Métheq that his controversy with his rival, Ben-Naphtali, mainly turns. Still less should we be prepared for the *false introduction of Métheq*, as in קָחֶלִי (col. 1, l. 5 from below) and וַיִּשְׁתַּחֲוּ (col. 3, l. 6 from below),—the latter Ben-Naphtali's pointing⁶, and expressly condemned in Dikd. hat. § 30, אִם הִקִּיף תִּפּוֹל הַנֶּעֱיָא. Moreover, קָלִלְתָּ (col. 2, l. 8) is Ben-Naphtali's vocalization, whereas Ben-Asher would have pointed קָלִלְתָּ⁷.

⁵ It is the *light Métheq* that generally fails; *heavy Métheq* is as generally introduced, and so in this page, אָתִי-יַעֲלֶכָּ, וַיִּתְּחֵן-לָהּ, וַיִּנְבְּרָכֶיהָ. On the failure of Métheq, comp. Man. du Lect., p. 98, במקצת ספרים נוחבין הגיעה ובמקצת אין, נוחבין אלא סומכין על דעת הקורא.

⁶ Cf. the examples brought together by Baer, Gen., p. 82, note 1.

⁷ See the list of Variations between Ben-Asher and Ben-Naphtali in Baer's Gen., p. 84.

We may also be surprised at not finding the Parasha (col. 1, l. 3) marked in the margin, for it was expressly to note these divisions that Maimonides (see חזקוני, c. viii, § 4) consulted a text written and pointed by Ben-Asher.—N. B. The ם (col. 1, l. 3, margin) does not stand for חזקוני, as the same sign (col. 3, l. 20) shews, but for סרר. Many punctators, who took no notice of the Parashas, were in the habit of marking in this way the Palestinian Sidras, as may be seen in Ox. 10, 2326; Br. Mus. Or. 2201.

So much from the page before us. Other proofs are not wanting. Sappir informs us (*ibid.*, p. 12) that he sent from Jerusalem a list of words, which he had found variously written in texts (as to punctuation, *scriptio plena* and *def.*, &c.), to a distinguished Jewish scholar in Aleppo, with the request that he would examine the Codex and note for him how these words were written in it. This was done, and subsequently Sappir published in the Jewish periodical, *לבנון* (I. pp. 31, 32), some of these various readings, from which I select the following: *יְהִי אֱלֹהִים* (Gen. i. 3)⁸; *וַיִּבְרָא* (iv. 23)⁹; *בְּיַת אֱלֹהִים* (xii. 8, two words)¹⁰; *בְּכִיָּה* (Ex. xvii. 16, one word)¹¹; all contrary to Ben-Asher's rules or the Palestinian Massora, and which therefore could not have been so written by Ben-Asher himself. I also sent a list of passages, which I wished compared on account of the accentuation, and M. Loeb's correspondent volunteered the information that *וַיִּבְרָא* (Qoh. vi. 2) is so pointed with *Gaya*, and *יְבִרָר* (ix. 4) so vocalized, for *יְבִרָר*; both mistakes which we may be sure would never have been made by Ben-Asher.

From these few test-passages we may conclude that the statement, assigning this Codex to Ben-Asher, is a *fabrication*,—merely introduced to enhance the value of the same,—and that the whole long epigraph, with its list of Qaraite names (shewing it to be of Qaraite origin), &c., is untrustworthy and undeserving of serious notice. How many other epigraphs to Jewish texts would, when carefully tested, have to be rejected, notably that of the Cambridge Codex 12, which makes a Spanish MS., unquestionably younger than the one we have been considering, written in the year 856¹²!

Attached to the Aleppo Codex is what the Jews call a *קונטרס* (a copy of which M. Loeb also procured for me). This farrago of grammatical and Massoretic rules has been sufficiently described in *Dikd. hat.*, Pref., pp. xxi-xxiii, from a copy obtained by the Qaraite,

⁸ So Ben-Naphtali. Cf. Baer, Gen., p. 74; Ginsb. Mas. 7, § 589.

⁹ So Ben-Naphtali. Cf. Baer, Gen., p. 82, note 7; Psa. 1880, p. 138, note 6.

¹⁰ So the Orientals. See Cod. Bab. *passim*. Comp. also Baer, Gen., p. 76, where the Palestinian Massora is quoted.

¹¹ So the Orientals. See Cod. Bab., Massora magna to Is. xxxvi. 12; and comp. the Palestinian Massora,—as given by Norzi, *ad loc.*, or Ginsb. Mas. 4, § 238,—which requires *יְבִרָר* to be written as *two words*.

¹² I have myself no doubt, from personal inspection, that the Codex B. 19^a, in the Imperial Library at St. Petersburg, dated 1009, is much younger, although the editors of the Catalogue accept the date.

A. Firkowitsch, when at Aleppo¹³. It contains the list of Paseqs, to which I refer, p. 121 note.

Bab. Codex prophetarum posteriorum Petropolitanus Babylonicus (A. D. 916), the text marked with the so-called Babylonian punctuation, photo-lithographed, under the editorship of Dr. Strack, 1875.

Ber. MSS. in the Royal Library, Berlin. The numbers given are those of the printed catalogue.

MSS. in the British Museum,—cited according to the press-marks Add., Harl., and Or., e.g. Add. 21161; Harl. 1528; Or. 4709. The reader will please notice that I have not thought it necessary to prefix *Br. Mus.* to these marks.

De R. De Rossi's MSS., now in the Royal Library, Parma. See De Rossi's printed catalogue.

Erf. The Erfurt MSS. 1-4, described by Lagarde in his *Symmicta*, p. 133 ff. (These MSS. are now in the Royal Library, Berlin.)

Hm. MSS. in the Town Library, Hamburg. The numbers are those of the printed catalogue.

K. When I had no printed catalogue to refer to, as in the case of the smaller Libraries, I have given the numbers according to Kennicott's list.

Ox. MSS. in the Bodleian Library, Oxford. See printed catalogue.

Par. MSS. in the National Library, Paris. See printed catalogue.

Vi. MSS. in the Imperial Library, Vienna.

II. MSS. ON THE ACCENTS OF THE TWENTY-ONE BOOKS.

1. Ambrosian Library, Milan, A. 186. This MS. consists of two quite distinct parts: *a*. The first and larger part (18 pp.) is headed **זה הוא תוכן עזרא**, a name which occurs again just before the list of the accents, **זה סך העתק תוכן עזרא**. A cursory examination shewed me that this part is (as far as it goes) identical with the epitome of **הורית הקורא**, edited by Mercerus (Paris, 1565) under the title of **ספר כעמי המקרא**¹⁴, and

¹³ In this copy, however, a section has been dropped at the end of both Parts of **קונומס**, and three others introduced (§§ 22, 23, 24, *ibid.*, p. xxxiii) which are not in the original. That Firkowitsch was in the habit of falsifying texts that passed through his hands is well known. Were the Qaraites *dei ψευδαι*?

¹⁴ How far the two texts agree I am not able to state, for I had not Mercerus' edition with me when examining this MS.

assigned by him (on the authority of the Paris MS.) and by all scholars since,—falsely, as I believe I have shewn, מעמי אט"ח, pp. 104-5,—to R. Jehuda ben-Bil'am. This conclusion of mine seems to receive the fullest confirmation from the title above given. For I would ask Jewish scholars whether it may not be taken for certain that the *name of the author* is given in the double-entendre which it conveys? Ezra was the name not only of the great סופר, but of a distinguished scribe whose copy of the Tora is constantly quoted, under the name of ספר עזרא, as of authority¹⁵. Such an experienced scribe we may well suppose to have been competent to treat of הנקודיה בנקודיה (as the subject of the Work is described in the introductory words). Another discovery we make is that the proper title of the epitome of הורית הקורא is הילוך עזרא, 'Ezra's arrangement'¹⁶. But it would seem that it was only a fragment of this Work that lay before the copyist, for at the section on the accent יתיב he suddenly breaks off, and adds matter of his own. β. At this point we read in the margin: מכאן והלאה היא העתק דייקות מ' מנחם ברבי [שלמה] דרך קצרה: העלה על אבן בחן¹⁷. Unfortunately what follows (6½ pp.), mostly about the accents, is marked by blunders, and of no value. Whatever Menachem's other acquirements he was evidently no accentuologist.

2. That part of חביר הקוּנים—written by Simson the punctator (circa 1230)—which refers to our subject. Simson does little else

¹⁵ See e. g. Lonzano, *Ôr Tora*, on Gen. iv. 13; vii. 11; ix. 29; etc.; Ox. Cat. 2543; Ginsb. Mas. i. p. 611 (*bis*), iii. p. 25. Meiri (קריה ספר, Part I, 8^b) states that in his time (end of the 13th century) ספר עזרא was in Toledo, and was consulted, as a standard authority, for its readings.

¹⁶ I beg my readers to observe that this is the *earliest* notice we have of the Work assigned to Ben-Bil'am, and as being nearer to the source, is more likely to be correct. Moreover as the copyist, himself a grammarian by profession (see note following), lived within a few years of Ben-Bil'am, we may take it for granted that he would have known, and would have stated, the fact, if the author had been really Ben-Bil'am.

¹⁷ With this agrees the statement at the end of the Part about the accents: וחשום מערכתם העתק ספר אבן בחן, אך אני מנחם מצליח לי עיקר חנוחם דרך קצרה וישרה. Menachem, therefore, himself condensed and copied this Part from his larger Work, אבן בחן,—'ein grammatisch-lexicallisch-hermeneutisches Werk' (not a mere Lexicon, as is generally supposed), as Dr. Perles, who has examined the unique MS. of it in the Munich Library, informs me. (Comp. Steinschneider, *Hebr. Bibliographie*, pp. 38 ff. and 131-4.) In this MS. the sections (שערים) about the accents are wanting.—It may be added that the treatise in the Ambrosian Library was originally attached (as the epigraph states) to a copy of the twenty-four Books, made also by Menachem, in the year 1145.

than copy the treatise assigned to Ben-Bil'am. Of this Work—sometimes called *Simsoni*, from its author—there are three copies known, one in the Br. Mus. (Or. 1016), one in the University Library, Leipzig (Or. 102^a), and one in De Rossi's Library, Parma (389)¹⁸.

3. Ber. 118 (Heb. Cat.) contains (α) some rules for the accents, more or less fragmentary—in part by Samuel, the grammarian and punctator¹⁹—full of mistakes and quite worthless. (β) A poem (otherwise known²⁰) in forty-five verses on the accents of the twenty-one Books, by R. Tam. Written in a crabbed fantastic style, it merely gives in a condensed form Ben-Bil'am's well-known rules for the *servi*, and is altogether undeserving of notice. (γ) A poem in ninety verses by Joseph ben-Qalonymos (circa 1240), on the same subject, to which the same remarks apply²¹.

4. Prefixed to the Bible-text, Par. 5, is a treatise on the accents of the twenty-one Books, by Zalman the punctator²². He twice quotes *הוריות הקרא* by name, and gives the same title to his own treatise. It contains nothing of consequence.

5. Ox. 2512, a grammatical treatise in Arabic (brought from Yemen), containing at the end rules for the accents, the most interesting part of which I give, pp. 13, 14.

¹⁸ Any one who is curious to know something more of this work may consult Hupfeld, *Commentatio de antiquioribus apud Judæos accentuum scriptoribus*, Partic. II, p. 11 ff. (Halle, 1846).

¹⁹ How little he understood of the rudiments of his craft I found out when examining a MS. pointed by him (A. D. 1260), in the Library of St. John's College, Cambridge.

²⁰ Brought out in Kobak's *Jeshurun*, v. p. 126 ff.

²¹ A poem on the accents of the three Books by the same author has been recently edited by Dr. Berliner (Berlin, 1886). But it is lost labour to publish such a work. Moreover, the editor's part has been very negligently performed. Both text and commentary are made in his hands to express arrant nonsense. And yet the publication is intended 'die jüdische Literatur zu bereichern!' (Pref. p. 5.)

²² Not to be confounded with Jequthiel (Zunz, *Zur Geschichte und Literatur*, p. 115), for I found that his rule about *Paseq* after *Shalshéleth* is opposed to Jequthiel's remarks, Gen. xix. 16. He is doubtless the punctator (not named by Zunz), who is quoted in Br. Mus. Add. 9493 (section on ש), ויסן הנקדן, סידור יסודי.—The Paris MS., to which this treatise is prefixed, is dated 1298; and Zalman may have lived about this time, for as he is not named in other works on the accents, he would seem to have been a late punctator.

THE PRINCIPAL PRINTED TEXTS

QUOTED IN THE PRESENT WORK.

- Bomb. 1. 1st Rabbinical Bible, printed by Bomberg, Venice, 1518.
- Bomb. 2. 2nd Rabbinical Bible, printed by Bomberg, Venice, 1525.
- Jabl. Heb. Bible edited by D. E. Jablonski, Berlin, 1699.
- Mich. Heb. Bible edited by J. H. Michaelis, Halle, 1720. This ed. is valuable to the student because of the various accentual readings, taken from the Erfurt MSS.
- Baer. Edd. of Genesis (Leipzig, 1869), Isaiah (1872), Ezekiel (1884), Minor Prophets (1878), Five Megillôth (1886), and Daniel, Ezra, and Nehemiah (1882), by this distinguished Massoretic scholar. I strongly recommend my readers to procure these carefully prepared texts for themselves, as I have rarely thought it necessary to take notice of errors, which Baer had already corrected.
- Dikd. hat. ספר דקדוקי המעשים לרבי אהרן בן משה בן אשר עם מסורות, עתיקות אחרות, edited by S. Baer and H. L. Strack (Leipzig, 1879). This Work contains, with other matter, the rules assigned to Ben-Asher on the accents, the oldest notices that we have on the subject.
- Ben-Bil. The epitome of הוֹרֵי־ת הַקִּוִּיָּא, 'Instruction for the reader,' edited by Mercerus (see p. vi), and assigned by him to R. Jehuda ben-Bil'am. My references are to the copious extracts in Heidenheim's מַשְׁפָּטֵי הַמַּעֲמָדִים (see below). Occasionally I have quoted the Ox. MS. (1465)²³. The proper title of this Work I have given above, p. xi.
- Chayyug. I quote from Nutt's ed. of סֵפֶר הַנִּקְדָּה, pp. 126-9. This part of the Work is not, however, by Chayyug himself (see Nutt's remarks, p. xii).
- כּוֹפֶר, 'Pen of the Scribe,' by David Qimchi. The text has been

²³ The original הוֹרֵי־ת הַקִּוִּיָּא is not known to exist, with the exception of a fragment on the accentuation of the three Books printed in Ginsb. Mas. iii. p. 43 ff., § 246*, from a MS. (Or. 2375) in the British Museum. (The second section, however, with the same no. 246* has nothing to do with it, but comes from quite a different source.) Comp. my remarks in מַעֲמָדֵי אִמ"ח, pp. 103-5.

carelessly copied and carelessly edited by B. Goldberg²⁴ (Lyck, 1864). The part relating to the accents is fragmentary and of little importance.

Moses the punctator²⁵, reputed author of *דרכי הנקוד והגנינות*. I quote Frensdorff's edition (Hannover, 1847). The *שער הגנינות* in this Work is almost entirely from Ben-Bil'am.

Jequthiel, author of *עין הקורא*²⁶, an orthographical commentary,—mostly in regard to vowels and accents,—on the Pentateuch; published by Heidenheim, in his edition of the Pentateuch entitled *מאור עינים* (Rödelheim, 1818).

Man. du Lect. *Manuel du Lecteur*,—a name given by J. Derenbourg to a compendium of grammar and massora, edited by him (Paris, 1871), from a Yemen MS. now in the Bodleian Library (1505). The proper title is *מחברת התיבן*²⁷, 'The Bible-treatise.' (It is strange that Derenbourg has neither used nor explained this name.) This or some similar Work constantly appears as a Preface or Introduction in Yemen Bible Codd.

Mishp. hat. *משפטי המשפטים*, a useful compilation from the works of early Jewish writers on the accents of the twenty-one Books, by Wolf Heidenheim (Rödelheim, 1808), with his own comments.

(Other known Works, such as Norzi's *מנחת שי*, the Massoretic compilation *אכלה ואכלה*, and *Die Massora magna* (the two latter edited by Frensdorff), do not need particular notice. Nothing is to be learned from El. Levita's *מנחם*, Arquivolti's *ערוגות*, *הבדשם*, and the Works of Jewish writers on the Accents, other than those named above. Even from Christian accentuologists, as Wasmuth, Ouseel, Spitzner, and Ewald, I have derived little or no help.)

²⁴ Thus, the very first words, *הא לך*, are given as *המלך*, and in p. לב, *שופר*, 'the elevated Sh.', is made *שופר בשוא*, 'Sh. with Sh'va.'

²⁵ The fullest notice about this writer will be found in *Histoire Littéraire de la France*, xxvii. p. 484 ff.

²⁶ On the work and its author, see Zunz, *Zur Geschichte und Literatur*, p. 115.

²⁷ *תיבן* is pl. of *תב*, 'crown,' a name given to the Tora or Bible (חנ"ך) as the 'crown' of Books. See *מבן ספיר*, p. 12^b, note.

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ERRATA AND ADDENDA.

Page 16, note 25, add a third example of מַעֲרִיץ, from Cod. Bab. p. 181^a

„ 23, l. 7, *point* פּוֹינט

„ 41, note 22, for Is. ix. 8 read Is. ix. 6^b

„ 51, l. 1, point אריון

„ 70, l. 21, אֶת־הָאָרֶץ, *dele Métheg*

„ 88, l. 21, *dele* 'Even Ben-Asher's famous Codex &c.'

„ 129, note 28, *for* 2 Ki. xxv. 2 *read* 2 Ki. xxv. 4

CHAPTER I.

INTRODUCTION¹.

THE Hebrew accentuation is essentially a musical system. The accents are *musical signs*—originally designed to represent and preserve a particular mode of cantillation or musical declamation, which was in use for the public reading of the Old Testament text at the time of their introduction, and which had been handed down by tradition from much earlier times². That the signs introduced failed to answer their purpose, and that

¹ I may be permitted to refer to my previous treatise, chap. I, for some general remarks, which I do not think it necessary to repeat here.

² From the testimony of the Talmud, we are able to trace the practice of such a system to the first centuries of the Christian era, and it may have been much older. Thus the statements on the subject in Megilla 32^a and Nedarim 37^b are given in the names of R. Jochanan and Rab (who lived towards the middle of the third century), and that in Berakhoth 62^a on R. 'Aqiba's authority (which brings us close to the beginning of the second century). Besides these, which may be regarded as historical notices, we have the tradition (Megilla 3^a) that the system was in use even in Ezra's time. Nor is this tradition (as it seems to me) to be altogether rejected. It requires only to be rightly interpreted. The method of musical recitation may well have been one of the institutions established under the second temple, and soon after Ezra's time, for the more formal and solemn conduct of public worship. Originally introduced by the Sopherim, Ezra's immediate successors, as a kind of לְמִיּוּדָה קִינִי — distinguishing the public reading of the Law, fixing its sense, and serving as a help to the memory in retaining its precepts—it may afterwards have been applied to the other Sacred Books. From the Temple it would pass into the Synagogue. And perhaps Christ Himself made use of it, when reading from the prophet Isaiah (Luke iv. 17 ff.).

(On the activity of these early סופרים, and the influence their *dicta* and the rules they laid down exercised, see Graetz, Geschichte, ii. 2, p. 180 ff. That they regulated the arrangements for public worship seems certain, *ibid.*, p. 190. Their work was creative, and left its mark behind it.)

it is quite uncertain how far the modern chanting of the Jews—whether Oriental, Ashkenazic, or Sephardic³—represents the original melodies, is on various accounts to be regretted. For—independently of the interest attaching to the earliest development of sacred music—if these melodies had been preserved, we should be able to understand the reasons of various musical changes, of which we have to take account, but for the introduction of which we can at present only offer conjectures.

One marked peculiarity of the system could not, however, so long as the signs were accurately preserved, be lost. From the first, the aim had been so to arrange the musical declamation, as to give suitable expression to the *meaning* of the Sacred Text. For this purpose, the *logical* pauses of the verse were duly marked—and that according to their gradation—by pausal melodies⁴, later by the accentual signs that represented those melodies; and where no logical pause occurred in a clause, the *syntactical* relation of the words to one another and to the whole clause was indicated by suitable melodies—partly pausal, partly conjunctive—and their corresponding signs. In this way, the originators of the system, and the accentuators who aimed at stereotyping their work, sought to draw out the sense and impress it on the minds of both reader and hearers. It need hardly be added that it is this, their *interpunctional* character, which constitutes for us the chief value of the accents.

Generally speaking, the logical and syntactical division has been carefully carried out, in the way just indicated. And so far we have before us a system of interpunction, which, for

³ For the differences between these several modes, comp. Fétis, *Histoire Générale de la Musique*, i. p. 445 ff. The character of the cantillation seems to have been influenced by the style of music of the particular nation in which the Jews were settled.

⁴ These are the *מסוקים* or *מסוקי* of the Talmud (e.g. *Megilla* 3^a, *Nedarim* 37^a), which, before the introduction of the *signs*, could only be learned from oral instruction and continued practice. Hence we read of professional teachers, who received their fee (*מסוקי* *מסוקים*, *Nedarim*, l.c.) for giving instruction in this branch.

minuteness and accuracy, leaves nothing to be desired,—a system whose only fault is that it errs on the side of excessive minuteness and apparent striving after accuracy. But it is not always so. When we come to examine the text carefully, we meet with many exceptions. We find words joined by the accents, which ought, according to rule, to be separated; and separated, which ought to be joined; moreover, pausal accents out of their place, a greater where a less is due and *vice versa*.

Such irregularities (if we are so to term them) cannot be ignored. What then are we to say to them? Are we, on account of them, to reject the whole system, as unreliable for the discrimination of the sense? or are we to try and find some explanation of them, so that we may make due allowance, in every case, for disturbances as they occur? Unquestionably, the latter is the true scientific course; nor till we have failed in discovering the necessary explanation, have we any right to condemn what it may turn out we did not understand.

One main object of the present work is to attempt to remove these stumbling-blocks in the way of accepting the accentual system of the twenty-one Books—the same task which I took in hand for the three Books. And the explanation proposed will be virtually the same.

I. In many instances, the accentuation of our texts is *false*, and has to be corrected by the testimony of MSS. Yet I do not know a single writer on the accents, who has been at the pains of seeking to remove this source of error.

II. The *predominance* of the *musical element* must be recognised. This was plainly evident in the examination of the three Books, and must be accepted, though it does not shew itself in so marked a manner, for the twenty-one Books. But then all such exceptional cases come under rule, and need occasion no difficulty. Given certain conditions, the exception must, or at least may, follow. Cases of *transformation* come under this head; and where the musical division ceases, as it often does before the minor pausal accents, there the logical or (what is

more common in such cases) the syntactical division necessarily ceases also⁵.

III. The well-known law of *parallelismus membrorum*—by no means confined to the poetical, or even the prophetic parts—frequently leads to an irregular division of the text.

IV. The accentuators did not hesitate to make the strict rules for logical (or syntactical) division give way, when they wished to express *emphasis*, or otherwise give effect to the reading. Undoubtedly they were right in principle; although, as we have here to do with questions of taste, we may not always agree with them.

The irregularities here briefly alluded to will of course come fully under review in the sequel.

We start then on the supposition that the accentuation does *not* furnish a perfect system of interpunction. Still, if (as I hope to be able to shew) we can trace and make allowance for disturbing causes, we shall be able to accept it as a reliable guide to the exegesis of the text. Even with what may seem to us its shortcomings⁶ and superfluities, it fixes the sense in a far more effective and satisfactory way than our modern system of punctuation⁷.

I conclude this chapter with a few remarks on a subject of some interest, about which much has been written, viz. the *date* of the introduction of the accentual signs⁸.

⁵ I do not find in the accentual division of the twenty-one Books that *musical equilibrium* was much regarded. Rhythmical effect was much more studied.

⁶ Among which may be mentioned that owing to the purely musical character of the signs employed, it was not possible to mark the interrogation, exclamation, parenthesis, &c.

⁷ This has often struck me in comparing the Hebrew text with modern translations, even those few that are careful and accurate in their punctuation.

⁸ The student must be warned against statements to be found in the works of some modern scholars, Graetz, Delitzsch, and others, assigning the invention of the Babylonian signs to a certain Moses the punctator, in the sixth century, and that of the Palestinian to two Qaraites, Mocha and his son Moses, at the end of the eighth century. These scholars were misled by certain forgeries and pretended discoveries of the well-known literary impostor, Abraham Firkowitsch, which have been since exposed by Harkavy (Mem. de l'Acad. Imp. des Sciences de St. Pet., xxiv. 8 ff.) and Strack (Luth. Zeitsch., 1875, p. 619).

The silence of the Talmud on the subject of the punctuation, and Jerome's express testimony⁹ that it was not found in the texts of his day, have long since satisfied scholars that it cannot have been *earlier* than the fifth century¹⁰. The following considerations will (I think) shew that it could not have been *later* than the seventh century. (We have thus a sufficient interval for any stages of development, through which it may have passed.) Direct historical notices on the subject fail, as is well known, altogether.

1. We find that in the latter half of the ninth century as little was known about the origin of the punctuation as in the present day. All that Mar Natronai II, Gaon (A.D. 859-869), can say about it is: *לא נתן נקוד בסיני כי החכמים ציינוהו לסימן*¹¹; whilst Ben-Asher (who completed the Massoretic Work on which his father had been engaged at the close of the same century¹², and who may be considered to give his father's views) more distinctly, but erroneously, assigns it to the Prophets, Sopherim, and wise men, who, with Ezra at their head, were supposed to have constituted the Great Synagogue¹³. It is clear that a system, the origin of which was lost in obscurity at the end of the ninth century, was of *much older date*.

⁹ Jerome's testimony refers indeed to the vowel-signs (see his Comm. on Is. xxvi. 14; Jer. ix. 21; Hos. xi. 10, &c.). As to the accents (in our sense of the term) he is significantly silent; so in his Preface to Isaiah he states that he has introduced divisions of *his own* into the text (*interpretationem novam novo scribendi genere distinximus*), but makes no reference to division by the accents, Athnach &c., shewing that they were not before him. Indeed, the vocalization and accentuation were no doubt introduced at the same time. Where the one failed, so did the other.

¹⁰ See Bleek's *Einleitung*, 3rd ed., § 330.

¹¹ Graetz, *Geschichte*, 2nd ed., v. p. 502.

¹² *Dikd. hat.*, p. xvi, 1.

¹³ *Ibid.*, § 16 and *passim*. The notion that Ezra was the author and inventor of the signs for the vowels and accents, due to a false interpretation of a passage in the Talmud, *Megilla* 3^a (see *Man. du Lect.*, p. 53), was generally accepted by the Jews in the middle ages (Buxtorf, *De punctorum origine*, p. 313). Some Rabbinical authorities indeed maintained that the punctuation was revealed to Moses on Sinai (*ibid.*, p. 312); whilst others went so far as to make it coeval with the language itself, and communicated to Adam in Paradise (*ibid.*, p. 305).

To these testimonies may be added those of Nissi ben-Noach (A.D. 840) and Mar Semach ben-Chayyim, Gaon (889–896), who both refer to well-known differences in the matter of punctuation between the two great Schools of the East and West¹⁴. Now who does not see that a considerable space of time must have elapsed for those differences to have developed themselves and to have become formally tabulated? We are thus brought to the same conclusion that the punctuation was *much older than the ninth century*.

2. The above-named famous Aaron ben-Asher, who has the credit of having finally fixed the punctuation as we have it in our texts, was the last of a distinguished family of Massoretes and punctators, whose genealogy we are able to trace through several members up to the latter half of the eighth century¹⁵. There seems no reason to question the correctness of this genealogical table, when we bear in mind the care which the Jews

Elias Levita, himself a Jew, in his Massoreth ha-massoreth (1538), was the first to refute systematically these false notions, and to lay down correct views on the subject. (On the controversy to which this epoch-making work gave rise, and which lasted, off and on, for a century and a half,—the chief disputants being the Buxtorfs, father and son, as the assailants, and Ludovicus Cappellus as the defender, of El. Levita's views,—see an interesting pamphlet by Dr. Schneidermann, *Die Controverse des L. Cappellus mit den Buxtorfen*, Leipzig, 1879, or Bleek's *Einleitung*, 3rd ed., § 329.)

¹⁴ The former recommends the student to make himself acquainted with the peculiarities of the Babylonian system: לאחך נקודות ומשרות ופסוק טעמים (quoted in Pinsker's *Liqqute Qadmonioth*, p. 84). The latter alludes to the variations which the written texts of his time exhibited: במקראות שהם כחובים וקבועים יש שנוי בהם בין גבל לארץ ישראל בחסרות ויתרות ובפתוחות וסתומות ובפסקי הטעמים ובמסורות ובחזק הפסוקים (end of *אלרר*).

¹⁵ See *Dikd. hat.*, p. 79 above: (1) his father, Moses, who wrote in the year 895 a Cod. of the Prophets, still preserved in the Qaraite Synagogue in Cairo; (2) Asher ben-Moses; (3) Moses ben-Nehemiah; (4) Nehemiah; (5) Asher ben-Nehemiah. —From Nos. 1 to 5 we may well allow a period of 120 years, which will bring us to A.D. 775.

From about 750 to 920 must have been a time of special activity in elaborating rules and fixing all the details of the vocalization and accentuation, for we have two lists (in which many of the names are *the same*, and which therefore confirm one another) of distinguished punctators, who flourished in this period. (*Dikd. hat.*, pp. 78, 79.)

have always exercised in such matters. It follows that the punctuation must have been *older than the middle of the eighth century*.

3. A difficulty has indeed been started, which, however, when examined, only confirms the view above expressed as to the date of the first introduction of the punctuation. It has been argued that because a book like *Sepher Jesîra*, assigned to the eighth century, contains no allusion to the vowel-signs or accents,—although from the subjects of which it treats, such allusion was to be expected,—therefore they were not known at that time¹⁶. But the *argumentum ex silentio* will not apply here. The silence may be explained from the simple circumstance that pointed texts were at the time in question regarded as an *innovation*. They had still to overcome the prejudices of learned doctors and scribes who, when compiling works that dealt with early tradition, ignored them altogether. We know that the pointing of the text of the Qorân had to encounter, in the same way, at the first, objections and opposition (see Nöldeke, *Geschichte des Qorân's*, p. 309). Among peoples imbued with such conservative tendencies as those of the East, changes which affected their Sacred Books could be only gradually introduced. Let us suppose the eighth century to have been such a period of transition, and the difficulties broached by scholars disappear. If, however, the punctuation was at this time regarded with

¹⁶ See, e.g. Derenbourg in *Revue Critique*, 1879, p. 455. When, however, he asserts that in the post-talmudic Tract *Sopherim* no trace can be found of graphical signs, for the indication of the vowels or accents, few scholars will agree with him. The best printed texts and most MSS. name *Athnach* and *Soph Pasuq* in xiii. § 1; and in iii. § 7, ראשי פסוקים שבו, אל יקרא בו, the term פסוק most naturally refers to the 'accentual divisions.' (Comp. the parallel passage in M. *Sepharim*, i. § 4, ספר המנוקד לא יקרא בו, where המנוקד indicates both the vocalization and accentuation.) Zunz, in his *Gottesdienstliche Vorträge*, p. 264, draws attention to the absence of all allusion to the punctuation in the Midrash on Canticles, at the word נקדוהו, chap. i. ii, and in the Hagada of the Gaonic period generally, and finds therein a proof of the late origin of the same. But such conclusions prove too much. We know (see above) that it was in use in the Gaonic period.

suspicion as an *innovation*, the seventh century and most probably the latter part of that century must have been the date of its introduction¹⁷. I pointed out in my former treatise, p. 1, that this date suits otherwise well, as it was that at which the Syriac and Greek Churches had perfected (or nearly so) their systems of interpunction and musical notation. The Arabs copied somewhat later for the Qorân the examples thus set them.

By whom and under what circumstances these graphical signs were introduced into the Hebrew text, we have no evidence to assist us in deciding. It may have been that the leading signs were first employed for the instruction of children in school. Even in the time of the Talmud, the case of children was considered, and the reading of the text made more easy for them¹⁸. And among the Arabs, pointed texts of the Qorân were allowed for school-teaching by authorities who forbade the use of them for public reading¹⁹. But on such points we are never likely to advance beyond mere conjecture.

¹⁷ I mean in anything like a *complete* form. Up to this time, it would have been following a course of gradual development.

¹⁸ In Megilla 22^a R. Chananya says: לא התיר לי לפסוק אלא לחינוכות של בית רבן, i.e. 'I was not allowed to break up a Bible-verse, except in the instruction of school-children.'

¹⁹ Nöldeke, l. c. p. 310.

CHAPTER II.

ON THE DIVISION, NAMES, SIGNS, ETC. OF THE ACCENTS.

THE name מְעָמִים, 'meanings' commonly given to the accents (and *kar' êxôçêv* to the *pausal* accents), refers to their function as indicators of the *sense* of the text¹. The Arabic-speaking Jews employed another name, having reference to their *musical value*, أَلْحَان, 'melodies, modulations.' A corresponding Hebrew name נְגִינֹת is used by later Rabbinical writers.

The accents may be divided into two classes, according to their *pausal* (disjunctive), or *non-pausal* (conjunctive) character². In using these terms, however, we must be careful to remember that they apply, strictly speaking, only to the *melody*. (It has been already pointed out that the musical division does not always correspond to the interpunctional.) Jewish grammarians indeed generally distinguish otherwise. By what was with them a favourite figure of speech, they commonly term the pausal accents מְלָכִים or שָׂרִים, as dominating the verse, in regard to both the melody and the sense; whilst the other accents as subordinated to them, and only able to stand when a pausal accent follows, are called מְשֻׁרְתִּים, *servi*³. The latter is a useful *terminus technicus*, and may be retained.

¹ This name is first found in the Talmud, which more than once draws special attention to the *logical* importance of the accents. It must be remembered, however, that the Talmud knew nothing of the *signs* (which had not, at the time of its composition, been introduced into the text). If, therefore, we render the term מְעָמִים, as used in the Talmud, by 'accents,' we must understand the melodies, and specially the *pausal melodies*, which determined the meaning. These melodies were afterwards represented by the *signs*. (Some scholars seem to forget that the *system* was precisely the same, before and after the introduction of the signs.)

² Comp. the terms מְשֻׁרְתִּים, מְלָכִים, &c., occasionally used by Rabb. writers for these two classes, מְעָמִי אֶחָד, p. 10 inf.

³ So the seven Vowels, which were regarded as dominating the pronunciation,

The following list gives the signs and names of the accents in common use, according to the Palestinian (or Tiberian) system⁴ :—

I. PAUSAL OR DISJUNCTIVE ACCENTS (מְלָכִים)⁵.

1. —	Silluq (סִלּוּק), as in	דָּבָר
2. —	Athnach (אַתְנַחֵךְ), as in	דָּבָר
3. ^	S'gôlta (סְגוֹלְתָא), <i>postpositive</i> , as in	דָּבָר
1. †	Shalshéleth (שְׁלִשְׁלֵת), as in	דָּבָר
4. ‡	Great Zaqeph (זָקֵף גָּדוֹל), as in	דָּבָר
‡	Little Zaqeph (זָקֵף קָטָן), as in	דָּבָר
5. †	Tiphcha (טִפְחָא), as in	דָּבָר
6. †	R'bhía (רְבִיעִי), as in	דָּבָר
7. ∞	Zarqa (זֶרְקָא), <i>postpositive</i> , as in	דָּבָר
8. †	Pashta (פַּשְׁטָא), <i>postpositive</i> , as in	דָּבָר
—	Y'thîbh (יְתִיב), <i>prepositive</i> , as in	מְלָךְ
9. †	T'bhîr (תְּבִיר), as in	דָּבָר

are often called מְלָכִים, the מְשֻׁרְתִּים in this case being the half-vowels, which can only stand when a full vowel follows (עַם סוּפֵר, p. 4). We may also compare the מְשֻׁרְתִּים מְשֻׁרְתִּים, 'servile letters,' each of which has its נְגִיד וְשֵׁר (Dikd. hat., p. 4 inf.) in the stem-word.

⁴ There is another system of accentuation—the so-called Babylonian—agreeing in some respects with, but differing in others from, the Palestinian, and known to us chiefly by a MS. of the Prophets in the Imperial Library at St. Petersburg. In my opinion, this system is not only younger than, but completely dependent on, the Palestinian. I propose therefore to confine our attention, for the present, to the latter, and to give, in an Appendix, the particulars in which the other differs from it.

⁵ The orthodox number of the מְלָכִים is twelve—(S'gôlta and Shalshéleth were not counted, as we shall see further on)—answering, according to Rabbinical fancy, to the twelve signs of the Zodiac. So even Aben-Ezra, Šachoth⁶, הַשְּׁמַיִם הַשְּׁבַע, שְׁנַיִם עָשָׂר כְּנֹגֵד חֻלְקֵי גִלְגַּל הַמּוֹלִידוֹת the seven planets (ibid.). Vowels and accents together were supposed to lighten up, like the heavenly bodies, what would have been otherwise dark and perplexing.

- | | | | |
|-----|------|---|--------|
| 10. | ˆ | Géresh (גֶּרֶשׁ), as in | דָּבָר |
| | ˆˆ | Gersháyim, or Double Géresh (גֶּרְשָׁיִם) ⁶ , as in | דָּבָר |
| 11. | ˘ | Pazer (פָּזֵר), as in | דָּבָר |
| | ˘˘ | Great Pazer (פָּזֵר גָּדוֹל or פָּרְהוּ קַרְנֵי פָּרְהוּ), as in | דָּבָר |
| 12. | ˘˘˘ | Great T'lîsha (תְּלִישָׁא גְּדוּלָּה), <i>prepositive</i> , as in | דָּבָר |
| 13. | ˘˘˘˘ | L'garmeh (לְגַרְמִיּהוּ), as in | דָּבָר |

II. NON-PAUSAL OR CONJUNCTIVE ACCENTS (מְשַׁרְתִּים).

- | | | | |
|------|-----------|---|-----------|
| 1. | ˘ | Munach (מוֹנַח), as in | דָּבָר |
| 2. | ˘˘ | M'huppakh (מְהֻפָּךְ), as in | דָּבָר |
| 3. | ˘˘˘ | Mer'kha (מֵירְכָא), as in | דָּבָר |
| | ˘˘˘˘ | Double Mer'kha (מֵירְכָא כְּפּוּלָּה), as in | דָּבָר |
| 4. | ˘˘˘˘˘ | Darga (דֶּרְגָא), as in | דָּבָר |
| 5. | ˘˘˘˘˘˘ | Azla (אַזְלָא), as in | דָּבָר |
| 6. | ˘˘˘˘˘˘˘ | Little T'lîsha (תְּלִישָׁא קְטַנָּה), <i>postpositive</i> , as in | דָּבָר |
| 7. | ˘˘˘˘˘˘˘˘ | Galgal (גִּלְגָּל), as in | דָּבָר |
| [8. | ˘˘˘˘˘˘˘˘˘ | Mây'la (מַאֲלָא), as in | לְהַחֲלוֹ |

The *notation* (signs) given in the above list may be regarded as original⁷. The *names* are in some cases Aramaic, in others

(The Jews were not alone in indulging in such fancies. The Greeks compared the seven notes of the lyre to the seven planets, the twenty-eight sounds to the twenty-eight days of the month, &c. See Chappell's *History of Music*, pp. 30, 52.)

⁶ So written and pronounced. The regular form would of course be גֶּרְשָׁיִם, like קַרְנֵי, &c.

⁷ Certainly not derived from the Syriac, as Ewald (*Abhandlungen*, p. 130) seems to assert. If in one or two minor points a resemblance can be traced, it is purely accidental.

In some leather Tora-rolls, brought from Yemen, and now in the British Museum (Or. 1451, 1452, 1453, 1457), there is indeed what seems at first sight an approximation to the *Syriac system*. A point (not in ink, but marked by an

Hebrew. The meanings of the same may be traced (see below) to their figure, their position, their pausal and above all their musical value.

The signs fall generally on the *tone-syllable*. This (as is well-known) is a subsidiary purpose served by the accentuation. When therefore, in the case of a prepositive or postpositive accent, the tone does not fall on the first or last syllable respectively, the accent is bound to be *repeated* on the tone-syllable. With Pashṭa the rule is carried out, e. g. הַמֶּלֶךְ הוּא; but with S'gôlta, Zarqa, and the two T'lishas, it is very irregularly observed, in both Codd.⁹ and printed Texts. Jequthiel, indeed, in his carefully prepared text (עין הקורא) and Baer in his editions repeat the accent, e. g. הַמֶּלֶךְ, הַמֶּלֶךְ, הַמֶּלֶךְ, and הַמֶּלֶךְ. A Codex, like Par. 1, that regularly does so, is very rare indeed.—For the reasons which led to the omission of the second sign, see the remarks on the several accents.

It is to be observed that every word in the text has its proper melody assigned to it, and is provided with either a disjunctive or conjunctive accent. The only exception is in the case of two or more words, joined by the hyphen, called Maqqeph, which are treated as a single word. Thus כָּל־אֲפִסְרֵי־נָרְץ (Is. lii. 10) has only one accent, not three.

The character of the accentuation is (as has been stated) pre-eminently musical. We should expect therefore a classification of the accents based on their *musical* value. And this has been

instrument, that left a small circular indentation) to the *left hand* of the word, marks the close of the verse, and one *under* the word the position of Athnach. Moreover, a diacritic point is placed *over* the word, to ensure the proper pronunciation, in the cases of אָח (אח), לָל (לל), and הָיָא (היא). Thus

• בראשית ברא אליהם את השמים ואת הארץ. (Gen. i. 1).

But these points are apparently of *modern* date (later than the writing), and can hardly be due to the influence of the old Syriac notation. (In Or. 1453, 1457 the attempt has been made, more or less, to erase them.)

⁹ Many Codd. omit the second Pashṭa (found in Baer's and other texts) in forms like נָח (Gen. viii. 13); שָׁפַע (Judg. xi. 10); וַיִּבְרָךְ (2 Sam. iii. 32); אֶמְרָךְ (Is. xlvii. 10). So too it is unnecessary to point, with Heidenheim and Baer, מִשְׁפָּחָה (Gen. vi. 22; vii. 2).

⁹ Even those which lay claim to exceptional correctness, as De R. 413, which professes to have been copied from the famous Cod. Hillell. Comp. Man. du Lect., p. 92, l. 13, where it is taken for granted that S'gôlta, Zarqa, &c. are *not* repeated.

attempted in some earlier treatises¹⁰, but in terms so brief and enigmatical that no one has yet succeeded in deciphering and explaining them. The difficulty has in a great measure arisen from scholars not having had before them the original Arabic *termini technici*, which the Hebrew terms but imperfectly represent. This deficiency I am able to supply from an Arabic treatise on the accents in the Bodleian Library¹¹, by the help of which we can arrive at a sufficiently clear idea of what the old grammarians meant. They divided then the מלכים under three heads:—

I. Those which were chanted with the *highest* tone¹², Pazer, T'lîsha, and Géresh. As these accents often *lead off* the melody, the highest notes were suitably enough assigned to them. In this class we must further include Shalshéleth¹³, a very rare accent, which (as we shall see further on) belonged to the same musical category as Pazer.

II. Those which were chanted *high*¹⁴, viz. Zarqa [S'gólta],

¹⁰ See Ben-Bil. in Mishp. hat., p. 8, and Chayyug, p. 128.

¹¹ Ox. 2512. The same treatise is found in Or. 2349 and Par. 1327. These MSS. are all from Yemen.

¹² Of this division, Ben-Bil., p. 8, says simply ירים הקול ויעלהו. The author of Man. du Lect., p. 90, who styles it גובה דרך, describes it in the same way, and adds, by way of illustration, that when two or three Pazers occur in the same verse 'the voice of the reader is elevated, so as to be heard afar off' (יגבה קול) (הקוראים וישמעו עד למרחוק). In Ox. 2512, p. 13, we have the original Arabic *terminus technicus*, اَلْاَعْلَانُ, which is thus explained: معنى الاعلان هو اذك: ترفع الصوت وتعلنه [sic] الى فوق بقوة اعلان. The proper meaning of اعلان is 'a making (or being) known.' (Hence Chayyug, p. 128, has derived his strange name of ידיעה for this division.) It came then to signify 'a publishing abroad, making (the voice) heard aloud,' and in this latter sense was used as synonymous with رفع الصوت, 'lifting up of the voice' (comp. Sa'adia's rendering of Is. xlii. 3, 11, and Abul-walid s. v. נשא). We have therefore no proper distinction between the terms used for the first and second divisions. Only *conventionally* can الاعلان have signified a higher and more powerful elevation of the voice than الرفع.

¹³ As Ox. 2512 also distinctly states: سلكها من هذا القسم.

¹⁴ Ben-Bil. and Chayyug call this division עלוי, Man. du Lect., p. 75, רום. The Arabic name agrees, الرفع. All that Ox. 2512 says of it is that it is intermediate between I and III: معنى الرفع ان يكون متوسط بين الاعلان والوضع.

R'bhîa, L'garmeh, T'bhîr. These accents constantly occupy in practice an intermediate position between those of I and III, and so had an intermediate melody (comp. note 14). Even T'bhîr was made a *high* note, in antithesis to the fall of the voice with Tîphcha, which always follows.

III. We pass on, in natural order, to the *low*, which were at the same time *sustained*, tones¹⁵, represented by Pashṭa, Zaqeph, Tîphcha, Athnach, and Silluq. The voice dropped and proceeded in measured tones, on approaching the two great pauses in the middle and at the end of the verse, and also the pauses next in magnitude to them marked by Zaqeph. (This last rule is indeed contrary to what we should have expected, for Zaqeph and its foretone Pashṭa seem from form and position *high* notes¹⁶.) When however the word, on which any of these accents falls, is Mil'el, we are told¹⁷ that the melody changed and that they were chanted with a *high* note (the voice dropping however again, I presume, with the last syllable). The *arsis* in such cases explains the change in the melody.

The author of Man. du Lect. (p. 75) informs us that the משרתים, *servi*, admit of being divided in the same way, but no particulars are given.

One error Jewish grammarians avoided. They did not attempt to classify the מלכים according to their supposed *interpunctional*

¹⁵ Ben-Bil. calls this division מונה, Chayyug חַיּוּג, Man. du Lect., pp. 75 and 93, ררך נצב, ררך שחייה and ררך שחייה. The Arabic name is الوقع. The term שחייה shews that the tones were 'low.' The other names are synonymous, and indicate steady '*sustained*' tones. Comp. Man. du Lect., p. 96: ענין נצב שחייה אח הנעימה לא ינבחה בקול, ולא ירימנה בגרונו, ולא ישפילנה בהגיונו, אלא יישבנה במחק לשונו. Ox. 2512 agrees: ومعنى الوقع هو ان تحط الذى هم عليها ولا تعلن الصوت بها ولا ترفعه بل تضعه وضعا ساكنا.

¹⁶ If we were to transfer these accents to Class II, and bring T'bhîr into Class III, we might suppose that all was in order. But we know too little of the musical value of the accents to be able to dogmatize.

¹⁷ See Ben-Bil., and more fully Man. du Lect., p. 97 sup. In the latter passage, however, two of the quotations are falsely accented. For Gen. i. 1, take 2 Chr. ii. 11; and for Ex. i. 2, Gen. xxxv. 23.

value. On the other hand, early Christian writers on the accents aimed at establishing on this basis a kind of hierarchy, consisting of *Imperatores, Reges, Duces, Comites, &c.* Strange indeed is it to find this fanciful and misleading distinction (long ago rejected by Spitzner) still retained in so standard a Work as Gesenius' Heb. Gr., p. 52. Athnach and Silluq are both made *Imperatores*, although (as will be seen hereafter) the former is as much subordinated to the latter, as Zaqeph is to Athnach. Nor can Tiphcha (as in the early editions) be properly placed in the same class with Zaqeph, &c. (The present editor has indeed avoided the last-named error, but only to fall into a more serious one. He has actually reckoned R'bhia among the *Reges*, whilst Tiphcha follows only as a *Dux*! And this mistake has already begun to circulate as current coin, see Curtiss, Outlines of Heb. Gr., p. 20, and König, Lehrgebäude der Hebr. Sprache, p. 76.) The few pages devoted to the accentuation in this otherwise correct and useful Work sadly need revision.

REMARKS ON THE SEVERAL ACCENTS ¹⁸.

The variety of names assigned to some of the accents will perhaps appear surprising to the student. They are doubtless to be mainly accounted for, as having originated in different schools, or under the influence of this or that distinguished teacher. Occasionally, perhaps, we may trace the fancy of some unimportant punctator,—the names he proposed not being found elsewhere than in the list he drew up. It is with the least important accents that the greatest liberties have been taken. The names of the leading accents, Silluq, Athnach, Zaqeph, &c. were left for the most part undisturbed. After all, any modern Dictionary of Music will shew almost as great a variety

¹⁸ In these remarks, I quote not only printed lists, but lists found in the following MSS.: Ox. 2512 (already described); Vat. 475 (? 14th century); De R. 333 (dated 1392), 1016 (? 14th century), and 1262 (dated 1454). The Arabic list, Pet. 123 (? 16th century), has been printed in Pinsker's *Einleitung* &c., pp. 42-43.

I also refer occasionally to the *Zarga-lists*, so named from the accent with which they all commence. Three such lists are current, differing slightly from one another, and named after the communities in which they are in use, ספרדי (Spanish), איטליאני (Italian), and אשכנזי (German). The date of their introduction is uncertain, but they can hardly be older than the 14th century, for no writer on the accents alludes to them, and they are very rare in manuscript. Perhaps they were originally intended for popular use, for giving instruction to children in school,—a purpose which they still serve,—&c. Accurate they are not. Any one who is curious to see them will find them in Norzi's Bible, i. p. 135^b, after the Megilloth. As given in Bartolucci's *Biblioth. magna rabbin.*, iv. 441-442, they are full of mistakes.

of names for many notes, particularly for musical figures, graces, &c., such as were more or less in use in the Hebrew cantillation¹⁹.

I have quoted several times Villoteau's description of the musical value of the accents²⁰. A distinguished musician, he took great pains to ascertain and reproduce correctly the melodies in use in the synagogues of Egypt. These Oriental melodies seem to me sometimes really to represent the true character of the accents.

DISJUNCTIVES. I. 1. The terms פְּסֵק and פְּסֵקִי are indifferently used for the final accent of the verse. The former, which means 'cessation,' 'close,' i.e. of the melody, is the name of the stroke (inclining often in Codd. slightly to the left²¹) placed under the tone-syllable of the word. The latter term indicates properly the two points (or small strokes) which separate the verses from one another²². Evidently, these points served as the main guide for the reader. In Yemen Codd. the stroke under the tone-syllable is often wanting altogether²³.

2. אַתְנַחֲמֵה , אַתְנַחֲמֵה , or אַתְנַחֲמֵה . An Aramaic name, derived from the Aphel of $\text{נָחַ$, secondary form of נָח ²⁴, and properly signifying 'a causing to rest' (comp. אַתְנַחֲמֵה , אַתְנַחֲמֵה , &c.). Another name of very rare occurrence is סְתַפְחָא (so written in Codd.), which means 'a turning over.' This name properly belongs, as it seems to me, to the Babylonian system, in which Tiphcha is represented by ~ , and Athnach following by the same sign *turned over*, ~ ²⁵. For an explanation of the form see מַעֲמֵי אִמְרָת , p. 15.

3. סְגוּלָּה , סְגוּלָּה , or סְגוּלָּה , so named from its similarity to the vowel-sign S'gól²⁶. The three points have, however, a meaning of

¹⁹ Heidenheim (Mishp. hat., p. 5^b) has given various names of the accents, but has mixed together those of the three and twenty-one Books, and copied, without scruple, blunders of Qalonymos and El. Levita.

²⁰ In the great Work, Description de l'Égypte, État moderne, vol. i. p. 838 ff.

²¹ As the Arabic treatise, Ox. 2512, says, in describing Silluq: $\text{هو شكل واقف يميل الى اليسار قليلا}$.

²² Sometimes, as in Or. 1467, 1477, 2363, and Ox. 2484 (all Yemen Codd.), a single point (or stroke) is used, as in Syriac.

²³ As in Or. 1469, 1473, 1477, 2366; Ox. 2484; Par. 1325, &c.

²⁴ The part. of this form, מְנַחֵם , occurs in the Talmud, Erubin 53^a.

²⁵ Full as our Massora is, the name occurs but *once*, in the mas. parva to Lev. xviii. 15; whereas, in the scanty remains that have come down to us of the Oriental Massora, it has already been found twice, in Cod. Bab. mas. parva to Hos. xlii. 12, and in a rubric given in Ginsb. Mas., iii. p. 246. (In the list at the end of Bomb. 1, the word is misprinted סְתַפְחָא .) The very name Sichpha (a strange form) may have been intended as a play on the word Tiphcha.

²⁶ Hence called by Hadassi (Sepher ha-eshkol, p. 61) סְגוּלָּה העליל .

their own, being intended to indicate that S'gólta was (relatively) a greater pausal accent than Zaqeph with its *two* points, as Zaqeph, in its turn, was greater than R'b'hia with only *one* point. A probably older name, which is intimated in Cod. Bab. and is used by Chayyug (p. 127) and retained in the Italian Zarqa-list, is שָׁרִי, 'encamping,' 'halting for rest'²⁷, by which the greater pause made by S'gólta was indicated. Rabbinical writers have also another name, הַרְוֵרָה לְיִרְקָא, due to their fanciful notion that, as S'gólta always 'follows Zarqa,' it was not entitled to rank as a separate and independent accent²⁸. Ben-Asher's strange name קָבִלָה, meaning 'What is over-against' (Zarqa), conveys the same idea (Dikd. hat., p. 18).

This accent was made *postpositive* (according to the grammarians²⁹) for clearness' sake, that its points might not be mixed up with the others that appear above the word, as they would have been, e.g. in יְהוֹשֻׁעַ, שְׁלֹמֹה. For the same reason doubtless it was but seldom repeated, when the word is Mil'el.

4. שֵׁשֶׁלֶת, 'Chain'³⁰. A very rare accent, occurring only seven times in the twenty-one Books³¹. The sign (which was supposed to represent a hanging chain³²) and the name both point to the melody, which is described as a double-trill³³, with its *chain* of notes; or as two notes connected by an *ascending chain* of sounds³⁴. The former melody suits better the descriptive terms applied to this accent in the Massora and elsewhere³⁵.—The Paseq, which accompanies it (Mas. to

²⁷ Comp. חֲזָנָה used for Athnach, מַעֲטֵי אֵם"ח, p. 14. Or שָׁרִי may mean *dis-solvens, separans*, like the Syriac accent, ܣܪܝܐ (Duval, Gr. Syr., p. 154).

²⁸ See Mishp. hat., p. 36^a below. 'Olev'yored in the three Books is treated in the same way.

²⁹ Comp. Mishp. hat., p. 38^b.

³⁰ Sometimes the form סִלְסִלָה is used (e.g. in Pet. 123) = سِلْسِلَة. In Dikd. hat., § 16^a, the name is רְחֵק, in Vat. 475 יְחֻיָּק, comp. Is. xl. 19.

³¹ As it occurs so seldom it was not counted entitled to a place among the מְלִיכִים (see Mishp. hat., p. 7).

³² צוּרְחוֹ כְּשֶׁלֶשֶׁל בְּרוֹל (Zalman the punctator in Par. 5).

³³ Comp. El. Levita's description of it as sung by the Ashkenazim of his day: (שוב טעם) יש לו קול יוחר גבוה מכל המלכים עד שמנגנים אותו כשני פזרים (For Pazer as a trill, see p. 21.)

³⁴ According to the Oriental mode, see Villoteau, p. 838.

³⁵ סָרְעִים, 'reverberating' (Mas. to Lev. viii. 23; Dikd. hat., p. 18 below); סָרְעִיר, 'making to tremble' (Ox. 41; Par. 4; St. Pet. Cat., p. 85); שָׁרָא, 'agitating, shaking' the voice (De R. 861; comp. Ginsb. Mas. v. § 235),—terms all suiting its character as a *tremolo* or trill.

Lev. viii. 23), was introduced for the sake of conformity with the pausal Shalshéleth of the three Books³⁶.

5. קָמָה, אֲקָמָה. Doubtless derived its name from the 'upright' finger employed, in the teaching of the cantillation, to mark it. Comp. Ben-Asher (Dikd. hat., p. 18), מְיוֹחֵר בְּאַצְבַּע זָקָה. Why *two points*—instead of an upright line, as we should have expected—were chosen as its sign, has been explained under S'gôlta. But the upright line was not lost sight of, as we shall see immediately.

Zaqeph is an accent of very frequent occurrence,—four or more often appearing in one verse,—and probably on this account was subjected (more than any other accent) to various musical modifications, with the view of varying the recurring melody. Thus we have the simple sign of two points, קָמָה or אֲקָמָה, with a simpler melody; and a double sign, made up of the two points and the upright line named above,—a double Zaqeph³⁷,—with a fuller, stronger tone. This form of the accent is known as אֲקָמָה זָקָה. (We must not, however, be misled by the names, and suppose that אֲקָמָה זָקָה represents a *greater pausal* accent than קָמָה זָקָה (see e.g. Gen. ii. 9b). The difference is simply musical³⁸.) The rules—which have never yet been clearly made out—for the employment of the one or other of these accents will follow in due course; as also the explanation of the other musical modifications to which Zaqeph's word is subject.

6. טַרְחָה means 'handbreadth.' The name refers, as I conjecture, to the 'outspread hand,' the manual sign employed for this accent. (Unfortunately but few of these signs have been described to us by those who knew them.) Another name, in equally common use, is מְרַחֵם, 'laboring, toiling,' which can only mean a 'slow, heavy' melody, *lento*. Tarcha, as immediately preceding the cadence at Athnach and Silluq, may well have been of this character. Before Silluq it had also the special name (an intimation that the melody varied slightly from that before Athnach) דָּחָה, 'thrust back,' in allusion to the backward inclination of the sign³⁹, in contrast to Silluq.

7. רָבִיעַ, an Aramaic word, = 'resting.' The name may refer to the *pause*, or the character of the *melody*, 'resting,' 'sustained' (see

³⁶ But it was quite unnecessary, and fails in many old Codd., as Add. 21161; De R. 10, 226; K. 154. Comp. Jequthiel's note to Gen. xix. 16.

³⁷ So we have a double Géresh and a double Mer'kha.

³⁸ Comp. Man. du Lect., p. 96: הוֹקָה נֶחֱלַק לְשֵׁנִים פָּעַם יִקְרָא וְקָה קָטָן וְפָעַם יִקְרָא וְקָה גָּדוֹל וְזֶה לְפִי גַּעֲיֻמוֹת הַמִּלָּה.

³⁹ As in the list at the end of Bomb. 1 (copied in Ginsb. Mas. i. p. 658). So Mây'la, which has the same inclination, is called דָּחָה. In Pet. 123 we have the Arabic name دَحَا, 'thrusting back' the sign.

טעמי אמ"ת, p. 15)⁴⁰. The shape of the accent, as laid down by grammarians⁴¹, and found in all Codd., is an ordinary *point*, like Chôlem or Chîreq. I mention this, because some scholars still cling to the notion that R. had its name from its *square* shape (רביע=רביע). But this form, where found in printed texts, has been simply due to the same mistaken notion on the part of the editors.

8. זקא or צנור. Jewish writers on the accents derive the name זקא from זרק, 'to sprinkle, scatter.' It may be taken to refer to the character of the melody, which is further symbolized by the form of the accent⁴². Comp. Villoteau, p. 838: 'Les sons semblent se répandre et s'étendre, en tournoyant.' The form would then represent what is called in music 'a turn.' Originally it was so 𐤀, whence the name צנור, 'hook-like'⁴³. This form is still common in Codd. But as there was not always room for this upright sign between the lines, it was made recumbent, and delineated with a free hand assumed the shape which appears in our printed texts.

Zarqa was made *postpositive* for the sake of conformity with its position in the three Books; and as it is in these Books seldom repeated, when the word is Mil'el (lest it should be confounded with Šinnorith), so punctators rarely repeat it in the twenty-one Books.

9. פשטה or פשט, 'extending,' 'stretching out in length.' The name may be most simply explained, as referring to the melody, 'indique qu'on doit étendre et prolonger la voix sur le même ton' (Villoteau, p. 840). So the Orientals chant this accent. The sign is properly a straight line inclined to the left, made *postpositive*, to distinguish it from Azla, with the same form.

When Pashṭa would come on a monosyllable, or a dissyllable which is Mil'el, and no servus precedes, it is changed into יתיב⁴⁴,—an accent of

⁴⁰ Here and there in lists (e.g. in Chayyug, p. 129) the name רביעי is found. This change of the original name, if not a corruption, may have been due to the (incorrect) notion that R. marks the *fourth* pausal division of the verse after Sillug, Athnach, and Zaqeph.

⁴¹ As, for instance, by Aben-Ezra (צחות, p. 1) זורה החולם נקודה למעלה בסוף, (ו. 1) המלה, שלא יתערב עם הנקודה הנקראת רביעי.

⁴² On further consideration, this explanation appears to me more probable than that which I proposed in טעמי אמ"ת, p. 16.

⁴³ For צנור, 'hook,' comp. Levy, Neuhebr. W. B.—Menachem ben Salomo (in his work מנחת כהן) describes Zarqa אמון, this word being understood by Rabb. writers in the sense of 'hook,' and in Or. 2349 I found: זקא ומו شکل מנאר, 'is in the form of a hook.'

⁴⁴ A fine musical distinction, not without parallel, as we shall see further on.

But it is surprising that the *same* signs should have been chosen for Azla and M'huppach, the servi of Pashṭa, as for Pashṭa itself and Y'thibh. As might have been expected, no little confusion has been the result. Pashṭa has been confounded in texts with Azla, and M'huppach with Y'thibh.

the same *disjunctive* value, but differing in form and melody; thus יְיִי becomes יִי (Gen. iii. 11), אֵלֶּה , אֵלֶּה (vi. 9). This new accent was made *prepositive*, in order to distinguish it from the conjunctive accent M'huppach with the same form, e.g. אֵלֶּה and אֵלֶּה , נָעַר and נָעַר ⁴⁵. Its own *disjunctive* character was indicated by the name given it, יְיִי , 'resting, pause.'

(Different schools did not, however, all agree in the above nomenclature. Some grammarians make יְיִי the generic name, and understand by it generally Pashta, distinguishing when necessary between יְיִי פָּשְׁטָה and יְיִי מְפָקָה . With others the distinction is between יְיִי מְפָקָה and יְיִי מְלֻמְלָה , or between יְיִי *simplex*, and יְיִי מְקַדָּם ⁴⁶.—Y'thibh is also known as יְיִי שׁוֹפָר ⁴⁷. Chayyug (p. 129) speaks of it as יְיִי מְפָקָה אֲשֶׁר הוּא הַפּוֹקֵה , i.e. 'which is disjoined.' Rashi (on Deut. xi. 30) has the name יְיִי מְשַׁפֵּל , 'making low,' and Pet. 123 יְיִי מְאַרְכָּה , perhaps 'enveloping,' because standing outside the vowel.)

10. יְיִי or יְיִי (=Heb. שֶׁכֶּר). The name is derived from the melody, which was a *broken* note, a series of broken tones in one measure (as it is sung in the present day). Hence T'bhír is described as יְיִי מְשַׁבֵּר (Man. du Lect., p. 72). The *form*—as made up of R'bhía and Mer'kha—represents it as an intermediate accent, neither so strong as the former, nor so weak as the latter (R'bhía, T'bhír, Mer'kha, is the frequent order in the full melody preceding Tiphcha).

11. יְיִי , יְיִי , *expulsio*. This accent was one of the highest notes (see p. 13), and required a strong 'expulsion' of the voice to produce it. It was also known as יְיִי , יְיִי , being a *trill* like Pazer⁴⁸. Another very common name is יְיִי , יְיִי , 'bar'⁴⁹, derived from the

⁴⁵ It may be noted that, where there is no vowel under the first letter, M'huppach is (in carefully pointed Codd.) placed under the *middle* of the letter, Y'thibh more to the *right*, e.g. יְיִי and יְיִי , יְיִי and יְיִי .

Moses the punctator tells us (ררני הנקור, p. 27) that Y'thibh was also distinguished by being *smaller* in size, which is false (as any Codex will shew). Equally so is his statement that the melody was the *same* as that of Pashta, for then there would have been no change in the sign.

⁴⁶ For these different names, see Mishp. hat., 32^a, 35^b; Man. du Lect., pp. 77, 94.

⁴⁷ Mishp. hat., 37^a.

⁴⁸ See note 35 and Dikd. hat., p. 17 note. In De R. 1262, Géresh and Pazer are both described as יְיִי , 'making (the voice) tremble.'

⁴⁹ See Fleischer's note in Levy's Neuhebr. W. B., ii. p. 211. So Ab'ul-walid, Lexicon, p. 113, uses יְיִי for Heb. יְיִי . Chayyug (p. 128) has the form יְיִי , which is more correct, in view of the derivation.

form (properly a straight line) and indicating the *disjunctive* character of this accent. So we use 'bar' of a dividing line in music.

גֶּרֶשׁ and גֶּרֶשִׁים, 'Double Géresh,' (called ג' קטן and ג' גדול respectively in Ox. 2512, p. 18), differed musically, and in the rules for their employment. Their *disjunctive* value is the same.

12. פִּזֵּר, פִּזְרָא, derives its name from its melody, מנבִּיה וחזר ובלשן (Dikd. hat., p. 18). It was a *trill*, but of a more pronounced character than Géresh. Like Géresh it occurs with a twofold melody and two different signs, known as Great and Little Pazer. The original sign of the former, still preserved in many Codd., was no doubt פִּזֵּר גָּדוֹל, in which we may see a representation of the manual sign used for this accent, 'two fingers turned upwards' (Man. du Lect., p. 108). Sometimes in Codd. Little Pazer differs only in being *smaller*, but generally there is a slight alteration in the form as well, thus: פִּזֵּר, פִּזֵּר. The original meaning of the sign was after a time lost sight of, and many variations of form were introduced.

By a poor figure of speech Great Pazer was commonly known as קִרְנֵי פִּזְרָא, 'cow-horns;' in Man. du Lect., p. 91, it is likened to the *antennae* of the locust, כְּקִרְנֵי הַנְּבִי; and in Pet. 123 it is מִקְרָאִים, 'a pair of scissors.' This accent, from its rare occurrence (it is found only sixteen times), attracted the attention of the punctators, who amused themselves with giving it various ornamental forms, one of which is that which appears in printed texts and is made to resemble two T'lishas,—a misleading representation, for Pazer had no connection (as far as we know) with T'lisha. The Mas. parva to Ezek. xlviii. 21, which describes Great Pazer with its servus Galgal as אֶפֶן וְעֹגֵלָה, 'wheel and waggon,' was doubtless due to this form.

Little Pazer—sometimes called פִּזְרָא קָטָן—is the ordinary Pazer of our texts, and is of very frequent occurrence.

13. תִּלְשָׁא or תִּלְשָׂא. Like Géresh and Pazer, a musical term (from the root תִּלַּשׁ, 'to pluck out, draw out with effort') indicating that this accent 'drew out' the voice with a marked effort and impulse. (It was one of the highest notes, p. 13.) The sign is properly a small circle⁵⁰, which seems to have been intended to symbolize the melody⁵¹. From this circular form was derived another name, תִּרְסָא, 'shield'⁵².

⁵⁰ דֹּאִיֶּרֶה صَغِيرَةً, Ox. 2512, and so it is marked in Cod. Bab. and Yemen Codd.

⁵¹ Comp. Villoteau, p. 842, who after giving the melody as he had heard it in the East, adds: 'Il faut arracher la voix avec force du fond de la poitrine, et étendre les sons, en faisant un petit circuit.'

⁵² תִּרְסָא = תִּרְסָא, but I have found no other example of this form. The name תִּרְסָא was avoided, as being too like to תִּרְסָא, No. 11. For 'round as a shield,' comp. Dozy, s. v. تَرَس.

T'lisha had, like Géresh and Pazer, with which it is so often associated, a twofold melody, distinguished as *הַלְיָשָׁא נְדוּלָה* and *הַלְיָשָׁא קַמְנָה*; but here the weaker melody is a *conjunctive*. The sign of the former is *prepositive* and sometimes called in consequence *יָמִין* 'ת', that of the latter *postpositive*, *ה' שְׂמאל*. Grammarians tell us that they were so placed, that they might not be confounded with the circular sign \circ , marked over words which are the object of a Massoretic note⁵³. For the same reason punctators rarely *repeat* the sign.

14. *לְגַרְמִיָּה*, i. e. *מִינַח לְגַרְמִיָּה*⁵⁴. The name L'garmeh means 'for or by itself, independent' = disjunctive, and was chosen to designate a particular *disjunctive* melody—which must originally have resembled Munach—in contrast to the *conjunctive* Munach, with or without Paseq following. With Paseq, the signs are the same. How the one was distinguished from the other in practice we shall see further on. But it was clearly a mistake to employ the *same signs* for two distinct accentual values,—a mistake that has been avoided in the Babylonian system. (Such mistakes are sure to lead to confusion, and the present instance forms no exception, as any one who has consulted the Paseq-lists will have observed.)

The melody of L. must have been 'drawn out' in comparison with that of the simple Munach, as we gather from the name *נִנְדָּה, נִנְדָּה*, *protractio*, assigned to this accent in Dikd. hat., p. 17 (see Baer's note), and elsewhere.

II. 1. Of the CONJUNCTIVES, the most important, owing to their frequent occurrence, are those belonging to the Shophar-class, so named as the sign was meant to represent the *שׁוֹפָר*, 'trumpet,' which is still employed by the Jews in their religious observances. This musical instrument, the only one in use since the destruction of the second temple, could hardly have been passed over, in choosing the signs and names for the musical notes.

Early writers on the accents distinguish as follows:—

a. *שׁוֹפָר מִיָּשׁוּב* or *שׁוֹפָר מִיָּנֵחַ*⁵⁵, representing a 'sustained' note. (The name Munach does not refer, as is generally supposed, to the position under the word, but to the melody.)

⁵³ Man. du Lect., p. 92.

⁵⁴ We must not call it *לְגַרְמִיָּה*, as Qimchi does (עַם סוֹפֵר, p. 1), and above all not *מִינַח* לְגַרְמִיָּה, as in the printed Mas. to Ex. xxx. 13 (although Frensdorff has copied without scruple): *לְגַרְמִיָּה* is a clerical error. Parallel to our Munach L., are the Azla L. and M'huppach L. of the three Books.

⁵⁵ The name *מִיָּשׁוּב* is regularly used in Man. du Lect. for Munach (it is also found in Chayyug, p. 128), and is thus explained, p. 87: *לְשׁוֹן מִיָּשׁוּב שֶׁהִמְלִיךְ חֶזֶק*. Corresponding names in עַם סוֹפֵר, p. 1, and Ox. 2512, p. 18, are *שׁוֹפָר מִיָּשׁוּב* and *שׁוֹפָר מִיָּנֵחַ*. The Arabic name is *شُعْبَة* = *שׁוֹפָר*.

ט. שׁוֹפָר עֲלִי. שׁ, מוֹרָם, or (נָשׂוּא) שׁ, had, as its names imply, an 'ascending' tone⁵⁶.

c. שׁוֹפָר מְבֻרָּל or שׁ פְּרָבֶלָא, an *ornamental* note, whence its name, in reference to 1 Chr. xv. 27 and Dan. iii. 21. Its only use was to vary the melody before Zaqeph. The musical character was a 'broken' note (answering to the שׁ שְׁבוּר of the three Books), as the names מְנַעֵנֶה שׁ and מְלַלֵּל שׁ (so pointed) shew. That it was also a 'descending' note appears from another name, שׁ נְחִית⁵⁷.

The שוֹפָר therefore, according to its position before this or that disjunctive accent, had a 'sustained,' an 'ascending' or a 'descending' melody; and thus (speaking roughly) one may say that the three Shophars are explained. Precise rules are laid down for their respective employment, which will be referred to hereafter.

But why (it has been asked) three such different melodies with *one and the same sign*? I think I can explain. These three Shophar-intonations were meant to correspond to the three notes (or trumpet-calls) appointed to be sounded on the Shophar upon the great Festival of the New Year⁵⁸. Not that the musical value was the same. But the *threefold* distinction in the one case suggested the same distinction for the other. We have the *Shophar with three notes* in both cases.

The *single sign* employed, however, gradually led to the obliteration of the distinction so carefully laid down; and though a variety of names (including some of those given above) came into use, they had a common signification, and pointed to *one* accent (instead of to three) ⁵⁹. Such names are שְׁמוֹנֶה עָשָׂר, שְׁמוֹנֶה עָשָׂר, שְׁמוֹנֶה עָשָׂר, שְׁמוֹנֶה עָשָׂר, שְׁמוֹנֶה עָשָׂר (these three last names in contrast to שְׁמוֹנֶה עָשָׂר), and lastly—most inappropriate of all—שְׁמוֹנֶה עָשָׂר ⁶⁰. As the musical division has no meaning

⁵⁶ For these names, see Mishp. hat.,^{6b}; Man. du Lect., p. 87; Chayyug, p. 128; and עש סופר, p. לב. (Here for נשוא the editor has carelessly printed, twice over, (אנשוא) The Arabic name is نَشْ نَع.

⁵⁷ For the above names, see *Mishp. hat.*, 11 and 13; *Man. du Lect.*, pp. 103, 108; Chayyug, l.c., עש סוסר, l.c. קלקל is Infinitive-form of קלקל, *Ezek. xxi.* 26). The Arabic name was borrowed from the Hebrew. Ben-Bil. (Ox. MS.) says of this accent that it was chanted בהנכרע והנעה, 'with an emphatic agitation' (of the voice).

⁵⁸ Viz. חקיעה, יבנוה (or שבוים), and חרועה. See Mishna at the end of ראש השנה. The New Year is the only occasion on which the Shophar is so used, and to the present day much is made of this part of the Festival ceremonies.

⁵⁹ And so in the chanting of the present day, there is but *one* melody in use.

⁶⁰ One or other of these names will be found in the list printed in Ginsb. Mas., i. p. 658, ערס סורר, p. 7, in the several Zarqa-lists, &c. But how are we to explain the strange name זלזל, 'wheel,' found in some texts of the Italian Zarqa-list (whence Norzi has borrowed it, e.g. in his note to Gen. i. 3)? A form of

for us, we too may be content with one name and may accept that which has become established by long use, viz. *Munach*, although the proper signification of the term no longer applies.

d. שופר הַפֿוֹה, *מֶהֶפֿה* or *מֶהֶפֿוֹ*, so named from its form. It was an 'inverted' *Shophar*⁶¹. As compared with *Munach* its use was limited, for it occurs only before *Pashta*. Its musical value is described (*Dikd. hat.*, p. 19) *וְנִמְנֵה וְנִמְנֵה*; so that we might also term it *מֶהֶפֿה* in regard to its melody⁶².

2. *מֶרְכָּה*, *מֶרְכָּא* or *מֶרְכָּא* (*מֶרְכָּא*). These names are all from the same root *מֶרְכָּא* like *מֶרְכָּא* and *מֶרְכָּא* (*מֶרְכָּא*), and indicate the accent as 'prolonging' the modulation. It had a *long* tone⁶³, which was at the same time, as the *Massora* and all writers on the accents describe it, a *descending* tone⁶⁴. In *MSS.* it is generally represented as a *straight* line, turned more or less to the left, but in some made perpendicular.

[It may be noted that the term *מֶרְכָּא* is often used in the *Massora* and elsewhere not only for the accent *Mer'kha*, but for *Gaya*=*Métheq* as well. And even the *signs* are not always kept distinct in *Codd.* Hence an excuse may be found for our printed texts, which constantly mark the (euphonic) *Métheq* at the end of a word as *Mer'kha*, *מֶרְכָּה* (*Gen. xxviii. 5*) for *פֶּדְנָה*; *וְהַלֵּשׁ* (*Is. lxiii. 5*) for *וְהַלֵּשׁ*, &c. Another occasional use of *מֶרְכָּא* in the *Massora* is to indicate the *opposite* to

Munach occurs occasionally in *Codd.* with the angle rounded off \neg , and it must have appeared to some punctator—one of the class, whose restless ingenuity was wholly occupied with such trifles—that here was an opening for a new name, after the analogy of *Galgal*, No. 6. The name has, however (as far as I have noticed), been adopted only by *Norzi*.

If we find any of the names above given, loosely used in the *Massora* (*MS.* or printed), we must not suppose that the genuine *Massora* sanctioned them. Both copyists and editors have introduced the modern names familiar to them.

⁶¹ *עומד כקדן הפוך* (*Man. du Lect.*, p. 73). *Comp. the הפוכה*, *Mas. to Num. xi. 1.*

⁶² By *Chayyug*, p. 127, this accent is called *מקף*, fully *מקף הפוך* (*Ox. 2512*, p. 18). The meaning is 'conjunctive' (*comp. Dikd. hat.*, § 30, and *Ginsb. Mas. v.*, § 235), in opposition to the disjunctive *Y'thibh* with the same form. An extraordinary name occurs in *Pet. 123*, *הליל צליר*, i. e. *هلال صغير*, 'small new moon.' *Mutatis mutandis*, the explanation is the same as for *Gilgal* above.

⁶³ *מחוברה לאחיה בארוכה* (*Dikd. hat.*, p. 19), 'joined to its partner with a long tone.' And so *Ben-Bil.* (*Ox. MS.*) *ונוקראת מירכא שמאריכה המלה*. Another explanation is '*long-stroke*' in contrast to *Shophar*, but the other meanings of the term (given above) shew that this explanation is not the true one.

⁶⁴ *Comp. Mas. to Num. xxxvi. 3* (*קָחַת*); *Dikd. hat.*, § 21; *Mishp. hat.*, p. 16; *Man. du Lect.*, p. 97 below, &c. Hence in *Pet. 123*, the double name of *מֶדָּה*, 'lengthening,' and *חֲטָה*, 'descending.'

Maqqeph, thus: מַאֲרִיכִין בַּטֶּעַם בַּסְפָּרָא עַל ה' (Mas. to Lev. i. 11), i. e. 'eight instances in Lev. lengthen out the particle עַל with an *accent*' (instead of contracting it with *Maqqeph*). Comp. Mas. parva to Esth. ii. 5. As these instances affect the accentuation, it seemed necessary to allude to them.]

Mer'kha appears in a few instances *doubled*, and is termed מִירְכָא, or כַּפְלֵה, or הַיִּרְיָן הַיִּרְיָן, 'two rods or strokes.' As the servus of T'bhîr always precedes, this Double Mer'kha was regarded as a reduced or impoverished T'bhîr, whence the fanciful name given to it of הַמִּסְכֵּן, *pauper, tenuis*⁶⁵. Qimchi (Mikhloḥ 89^a) goes so far as to say that its *melody* was like T'bhîr's. But his authority on such a point is not of much weight.

3. מִירְכָא is also termed שִׁשְׁלָה and שִׁשְׁלָה (שִׁשְׁלָה)⁶⁶. These latter names seem to indicate a certain relationship with the disjunctive Shalshéleth. And in some old Codd., as De R. 10 and K. 154, the sign for Darga is precisely the *same* as that for Shalshéleth, as also it is described in Dikd. hat., p. 19, and Man. du Lect., p. 76. But the Shalshéleth-sign stands, as we have seen, p. 17, for a *trill*. Such then would seem to have been the musical value of Darga. The name מִירְכָא had also probably this meaning. Comp. דָּרַג, *he chanted, or sang, in a trilling or quavering manner* (Lane). Of course, the trill or quaver must have been feeble, in comparison with that of Shalshéleth⁶⁷. The sign in common use, and the modern melody of a descending scale running through the octave, represent מִירְכָא in its ordinary meaning of *scala*.

4. מְאִלָּה, i. e. 'going on,' not pausing in the melody, = conjunctive (in contrast to Pashṭa, disjunctive, with the same sign)⁶⁸. Other names for this accent are מִקָּל, 'rod,' 'stroke' (comp. l. 7 above), and מְאִלָּה, 'cord,' 'line.' When associated with Géresh, it is frequently termed מְרִמָּה, Géresh then, by a strange confusion of terms, being known as מְאִלָּה⁶⁹; or the two are described by the Massoretic formula מְאִלָּה וְאֵתִי. The melody is an *ascending* one, לעולם עולה (Dikd. hat., p. 19).

⁶⁵ Dikd. hat., p. 18. Baer indeed explains the term of *Sillug*. But this is a mistake; for Ox. 2512, p. 15^b, expressly names the Double Mer'kha in מְרִמָּה (Ex. v. 15) מִסְכֵּן. The description also, given in Dikd. hat., l. c., exactly suits this accent.

⁶⁶ Chayyug, p. 128 below; Man. du Lect., p. 76; Dikd. hat., § 19. The ignorant Qalonymos gives a further name שוטר גלגל, which is quite false (the name belongs to another accent, see p. 23). Yet he is followed by El. Levita, Heidenheim, Ewald, and others.

⁶⁷ It ought also to have a corresponding name, מְרִמָּה, as in De R. 1262.

⁶⁸ So David ben Abraham (10th century) in his Dictionary (Journal Asiatique, 1862, p. 77 note) uses הוֹלֵךְ, 'joined on,' as opposed to מוֹנָח, 'separated.'

⁶⁹ מְרִמָּה וְאֵתִי, as it were 'the leader and the goer on' with the melody. The

5. חֲלִישָׁא קְטַנָּה.⁷⁰ See Remarks under חֲלִישָׁא above, p. 22. The melody of Little T'lisha must have been similar to that of Great T'lisha, although of course feebler. Ben-Naphtali apparently treated this accent as a *disjunctive* (comp. חֲלוּפֵי הַנְקוּדָה to Gen. xix. 17 and Baer's note), and so the modern Ashkenazic Jews give a certain *pausal* value to Little T'lisha, as in chanting וַיִּכָּר בַּיּוֹם הַהוּא אֶת־הַהַלְלִים (Gen. xxx. 35). Bad taste indeed!

6. גָּלְגַל, 'wheel.' Although this accent occurs only sixteen times (always immediately before Great Pazer) punctators exercised their ingenuity in devising for it a number of names and even forms. Its original circular form may be gathered from the name 'wheel.' Under this form it was also called עֲגוּלָה, 'round,' and חֲלִישָׁא קְטַנָּה or חֲלִישָׁא קְטַנָּה, being like a small T'lisha. With the circle incomplete⁷², it became יוֹמָן יוֹמָן, 'the moon a day old.' Other forms of Galgal, beside that found in printed texts, are גַּלְגַּל and a small T'lisha, answering to similar forms, on a larger scale, of Great Pazer. The original melody probably resembled that of Little T'lisha.

7. דְּחוּיָה, נְטוּיָה, or כְּמַלְיָה.⁷⁴ Names given to Tiphcha, when in the same word with Athnach or Silluq. (It occurs only fifteen or sixteen times⁷⁵.) The character of Tiphcha was changed, hence a new name was given to it. But somewhat of the melody of Tiphcha must have been retained in the chanting, for we find the same subordinate accents as before Tiphcha,—and Zaqeph preceding, which requires for

expression is found in Chayyug, p. 127, in the printed Mas. (e.g. to Ex. iv. 11), in the Italian Zarqa-list, &c., and is commonly used by the Jews in the present day. The two accents may come together in the *same* word, and are then called in Pet. 123 طَارَفَتَيْنِ, as if they were both Géresh! see p. 20.

⁷⁰ In the list, Chayyug, p. 128, this accent is actually called חֲלִישָׁא רְבִיבָה! to distinguish it from Galgal, which is there termed חֲלִישָׁא וְעִירָה (see No. 6 above). What we call Great T'lisha has the simple name חֲלִישָׁא. One sees there is no end to the vagaries of schools and punctators in these trivial matters!

⁷¹ As in Chayyug, p. 128; Man. du Lect., p. 76 below; Ox. 2512, p. 10.

⁷² So the Massoretic circle and the Arabic Gezmi are sometimes complete, sometimes incomplete in MSS.

⁷³ As in Mas. magna to Ezek. xlvi. 21, the Zarqa-lists, &c. In Pet. 123 this name is changed to هِلَالٌ كَبِيرٌ, 'the great new moon,' because Galgal had to be contrasted with M'huppach, 'the small new moon' (see note 62).

⁷⁴ For these several names, see Mishp. hat., p. 6^b; Dikd. hat., p. 19 and note; Chayyug, p. 128; and Man. du Lect., p. 73.

These names are also given to an accent of the same form (but different character) in the three Books, see שְׁעֵמִי אֲמַר, p. 19.

⁷⁵ Properly speaking, it does not belong to our list (of Conjunctives). I have however inserted it, as all Rabbinical writers on the accents, and even the Massora, number it among the כְּשֵׁרוֹת (servi).

the melody Tiphcha following. The name מַאֲיֵל (the one now in common use) must have been first employed by the grammarians, who wrote in Arabic, for it is مَائِلَة, i.e. 'inclined'⁷⁶. The Hebrew names have the same signification. In Dikd. hat., p. 17, the name is מְתַחַח, 'extending,' scil. the melody of the word in which it occurs.

(The term מַאֲיֵל is also found in a rare Mas. printed in Bomb. 2 at Gen. xxx. 16 and elsewhere. It is there used for the *Mer'kha* preceding *Zarga*. But such a use is opposed to the testimony of early writers on the accents, who expressly state that Mây'la occurs *only* before Athnach and Silluq. The Mas., in this form, is undoubtedly false⁷⁷.)

Were we able to trace the development of the graphical representation of the accentual melodies, we should probably find that it was, at first, confined to Athnach and Soph Pasuq⁷⁸; and that it was only *gradually* that the other signs, of which we have just treated, came into use.

The first step towards a musical arrangement of the text was the breaking it up into a number of 'sections,' פְּסוּקִים—verses, as we call them—of varying length, according as the sense or the requirements of the cantillation suggested. Each section or verse was then treated as an independent whole; and, whatever its connection in sense with the verse preceding or the verse following, had its musical division assigned to it, quite irrespectively of them⁷⁹. These verses we must accept, as (with rare exceptions) common to all texts⁸⁰. Their number is counted and fixed by the Massora for each Book.

⁷⁶ Comp. the use of the word, as it is found in Ox. 2512, p. 10, in the description of *Mer'kha*: هو عسا تحت الكلمة مَائِل الى اليسار.

⁷⁷ It may perhaps be traced to a *single* MS. For Moses the punctator (זה נמצא בספר אשכנזי אחד, p. 27), after quoting it at length, adds דרכי הנקוד. This quotation seems then to have passed into other works, as Simson's דבור הקוים, and was copied *verbatim* by Jacob ben-Chayyim in the Mas. to Gen. xxx. 16. Perhaps the original form of the Mas. was מַאֲיֵל בין אולא לזרקא וג'.

⁷⁸ Many extant Codd. do not (as is well known) go beyond this simple division.

⁷⁹ Hence it is often called in the Talmud קְרָא (e.g. Qiddushin 30^a) and מְקָרָא (Yoma 52^a), properly 'portion to be read' (chanted), 'lection.'

⁸⁰ It was not always so. For a long time there were considerable differences between the various schools, a reminiscence of which is found in the *Pisqas*

The verses, like all the other divisions, were marked off for the *cantillation*⁸¹. They necessarily vary in length; but the general rule is to avoid *too short* or *too long* verses. Hence a short period is often attached to a longer one preceding or following (Gen. i. 10; v. 1; xxxvii. 2; xxxix. 6), and two short periods are constantly brought together into one verse (i. 5, 8; xlvii. 31). On the other hand, when the period runs on to any length, it is broken up into two or more verses. So the protasis may be separated from the apodosis (Ex. ix. 2, 3; Deut. xxx. 17, 18); a compound subject or object kept apart from the verb (Num. xxxi. 22; Neh. x. 29); a speech extended through any number of verses (Gen. xii. 1-3; xxiv. 34-49); details of every kind marked off in groups—often small, for distinctness of enunciation—(Gen. x. 11-18; Ex. xxxv. 10-19; Deut. xi. 2-6; Jer. xxv. 17-26; &c.) The division, it must be allowed, shews freedom enough, as when we find the apodosis in the same verse with the *last part* of the protasis (Gen. xxiv. 44; 2 Sam. xi. 21; 1 Ki. x. 5; Ezek. xviii. 9); or a shorter period in the same verse with the *last part* of a long period preceding (Gen. i. 18; xiv. 20; 1. 17; Ex. xii. 27; Jer. xi. 5; li. 64). In such cases, the division which seemed most convenient for the cantillation was adopted. The musical principle admitted,—and due allowance made for divisions, designed to emphasize, or otherwise give effect to the reading,—we shall not often have occasion to find fault with the verses as marked off. The above remarks refer particularly to the *prose* portions of the text. For the *poetical*, the parallelism of the members sufficed generally to fix the limits of the verse.

The rules for the division of the *verse itself* must now engage our attention.

marked in our text (for the list of which see Baer's note on Hos. i. 2). These *Pisqas*, always coming after *Athnach*, indicate that some authorities made *two* verses, where our Massoretic text has only *one*. The latest treatise on the differences named is by Graetz in the *Monatschrift für Geschichte und Wissenschaft des Judenthums*, 1885, p. 97 ff. But the learned professor has not succeeded in throwing any fresh light on a very obscure and perplexing subject.

⁸¹ The verses, once fixed, would furnish suitable portions for separate reading, when a translation of the text was to be given at the same time. So in the Mishna, Megilla iv. 4, the translator is directed to render verse by verse in the reading of the Tora. But I cannot consider (with Vitranga and Hupfeld) that the verses owed their origin to the necessity of providing for the translation *small divisions in the sense* which the congregation could easily follow. The Mishna, l.c., appointed *three* verses of the Prophets to be read together, before the translation was given.

CHAPTER III.

THE DICHOTOMY. GENERAL.

EVERY verse, however short, was divided, for the purpose of chanting, into *two* parts. This is what Christian writers on the accents have termed the DICHOTOMY of the verse. The accent employed to mark the division is generally Athnach, but in some cases other accents are allowable, or are even necessary from the influence of musical laws.

The further division was on the same principle. Each half-verse constituted by the main dichotomy—if of sufficient length—was divided by a *minor* dichotomy. And the parts thus formed were subjected to the same process, which was continued, as long as the condition just named, of there being a sufficient number of words in the clause, was fulfilled. We thus arrive at the law of the CONTINUOUS DICHOTOMY, the simple principle that regulates the division of the verse. It is sufficient at present to lay down the general law. The conditions for its application cannot be stated as simply as for the three Books. It will depend on the particular accent, whose clause has to be divided, whether three or even more words can stand without the dichotomy. But the law must be accepted. It constitutes one of the marked and distinguishing features of the system of Hebrew accentuation¹.

We naturally ask, what was the purpose designed by this remarkable process of division and minute sub-division? No doubt it served to mark the logical and syntactical interpunction. But the logical use will account only very partially for its introduction; and even for the syntactical, it was not needed to anything like the extent to which it was applied. Some

¹ Jewish writers on the accents had no more idea of this law than they had of many of the chief grammatical rules. Its discovery is due to the unwearied diligence, with which the study of the accents was pursued by Christian scholars of the 17th century.

other explanation therefore is necessary. And there can be no question that the object aimed at, was that which is the essential characteristic of the accentuation,—*musical effect*. The result of the continuous dichotomy was a succession of pausal melodies (more or fewer) fixed by rule, which, with the conjunctive melodies dependent on them, gave the cantillation of the verse. It was a peculiar system, but one that must have answered its purpose. Certainly it secured fulness and variety for the melody. How far it corresponded to our modern notions of a melodious result, we have no sufficient means of determining, inasmuch as we are but imperfectly acquainted with the musical value of the accents, and not at all with the changes which they doubtless underwent, according to their relative position.

As for the *origin* of the system, it seems to me that it may have been as follows. We may well suppose that a musical recitation was early employed for the *poetical* parts of the Tora, as the *שִׁירֹת*, Ex. xv and Deut. xxxii. Such parts would, from their very character, be the first to claim it. We may further consider that the musical divisions as we now have them were first established for these pieces. For how does the matter stand with them? The dichotomy—resulting from *parallelismus membrorum*—is the reigning principle of division, and shews itself not only in the bisection of the verse, but often in that of the subordinate parts as well. This *formal* dichotomy necessarily supplied (as far as it went) the basis for the *musical*, and from its constant recurrence seems to have suggested to the originators of the accentual system a guiding principle for the musical division *in general*. We note that in the poetical pieces, it did not need frequent application. It is not often that the subdivision is carried beyond the *second* minor dichotomy. The continuous dichotomy shews itself therefore here in a simple form.

When now it was determined to introduce a musical recitation for the *prose* parts, there was, according to the above hypothesis, a model already provided. True, in these parts there is,

généralement speaking, no *formal* dichotomy to serve as a basis for the *musical*. But this could form no objection, for there are even in the poetical pieces verses that read as simple prose, e. g. Ex. xv. 18, Deut. xxxii. 19, and yet have the dichotomy applied to them. The model then was accepted, and the principle of the continuous dichotomy adopted for the prose reading. Here, owing to the long verses often marked off, its application became more extended and much more complicated.

One drawback was involved in its adoption. Two or more *equal* pauses, in succession, cannot be represented as such. *Subordination* (variously carried out) necessarily takes place². No doubt the accentuators would have been often glad to mark the equal pauses by accents of equal disjunctive value, if the law which they had laid down for themselves would have permitted it, as in Gen. xlix. 31; Josh. vii. 14^b; Is. iii. 24; lxvi. 3; &c. In certain cases, indeed, the same accent is *repeated* in the division of the clause; but, from the very nature of the continuous dichotomy, it *loses in disjunctive value* each time of repetition. Instances are *Zaqeph* repeated (often more than once) in *Silluq's* clause, *R'bhia* in *Zaqeph's* clause, &c.

The question how the *position* of the dichotomy (main or minor) was fixed, has been already answered. It is found, where the main *logical* pause of the clause, or the rules for *syntactical* division require it. But, as has been pointed out, pp. 3, 4, there are many notable exceptions. I would here only once more remind the reader that we have to do with a system of *public recitation*, the main object of which (like that of all effective delivery) was to bring out and impress upon the minds of the hearers the full meaning of the Sacred Text. And I would add that unless we are prepared to recognise the utmost freedom in the application of the dichotomy, we shall never be able to explain to ourselves the accentual division. In the higher style, where *parallelism* is found, the same freedom necessarily prevails.

I purpose, in the present chapter, to consider certain *general* principles of division, which will, in my opinion, account for the most noticeable instances of deviation from rule, just referred

² So *abist, evasit, erupit*, could not, when turned into (accented) Hebrew, be separated by *equal pauses*. Comp. וַיִּבְרַח וַיִּפְלֹט (1 Sam. xix. 12).

to. In the next chapter, I shall lay down the laws for *syntactical* division.

I. We often see a tendency to delay the dichotomy, till the main statement of the verse or clause has been set before the reader,—what follows the dichotomy serving to supplement, explain, qualify, &c. the *last part* of what precedes it. Looked at from the rhetorical point of view, such a division is often effective enough, although it may come in the middle of a subordinate clause, or may cut in two the apodosis. There is nothing peculiar in it, for we often adopt it in our own interpunction. (In the examples given, the vertical line marks the position of the dichotomy):

‘For God doth know that, in the day ye eat thereof, then your eyes shall be opened, | and ye shall be as gods, knowing good and evil’ (Gen. iii. 5).

‘And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle and above every beast of the field; | upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life’ (iii. 14).

‘Are we not counted of him strangers? for he hath sold us, | and hath also quite devoured our money’ (xxxi. 15).

‘When thou comest into thy neighbour’s vineyard, then thou mayest eat grapes thy fill at thine own pleasure; | but thou shalt not put any in thy vessel’ (Deut. xxiii. 25).

‘Jehoshaphat made ships of Tarshish to go to Ophir for gold. But none went; | for the ships were broken at Ezion-geber’ (1 Ki. xxii. 49).

Further examples are unnecessary.

II. *Emphasis* is distinctly marked:

‘In the beginning *God created* | the heavens and the earth’ (Gen. i. 1. Comp. Ex. xx. 11).

‘Thy sons and thy daughters shall be given unto another people, *and thine eyes shall see it* | and fail with longing for them all the day’ (Deut. xxviii. 32).

‘And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may enquire of Jehovah; *but I hate him*, | for he doth not prophesy good concerning me, but evil’ (1 Ki. xxii. 8).

‘Who gave Jacob for a spoil, and Israel to the robbers? *Did not Jehovah?*’ | [emphatic pause³]; ‘He against whom we have sinned, &c.’ (Is. xlii. 24).

‘If any stir up strife, it is *not* | *of me*’ (liv. 15)⁴.

‘*No peace*, | saith Jehovah, for the wicked’ (xlvi. 22; lvii. 21).

³ I cannot agree with Delitzsch’s remark: *Das Athnach ist an unrechter Stelle*. Comp. Athnach before רָמָא, Jer. xli. 2^b.

⁴ Luzzatto is completely puzzled by the accentuation, as other commentators would no doubt have been, if they had noticed it.

Such examples are common enough. Had they been wanting, we might well have questioned the taste of the accentuators. What calls for remark is the lengths to which they went in carrying out this principle of division. In their desire to mark the emphasis, they did not scruple to pass over the most prominent logical pauses. (These pauses were indeed marked by musical pauses, but the *main musical pause* was reserved for the emphasis.) In no other way can we explain the division in such cases as the following:

'And it came to pass at the end of two months that she returned to her father, *who did with her according to his vow which he had vowed;*' | [pause for effect at these solemn words⁵, on which the whole narrative hinges]; 'and she had not known a man. So it became a custom in Israel' (Judg. xi. 39)⁶.

'Therefore thus saith the Lord Jehovah, Behold, I have founded in Zion a *stone,*' | [the Messiah]⁷, 'a tried stone, a precious corner-stone of sure foundation: he that believeth shall not make haste' (Is. xxviii. 16).

'Then said Jehovah unto me, What seest thou, Jeremiah? and I said, *Figs;* | the good figs, very good; and the bad, very bad, &c.' (Jer. xxiv. 3).

'Then this Daniel *distinguished himself above the presidents and satraps,*' | [an emphasis not altogether unsuitable in view of the narrative following], 'because an excellent spirit was in him; and the king thought to set him over the whole realm' (Dan. vi. 4).

Other examples will occur in the sequel.

Occasionally (it must be allowed) the accentuators have been led into fanciful extremes by the Midrash-teaching of the Schools. Thus in Gen. i. 21 the Athnach is with הַחַיִּים הַיָּרֵאִים, instead of at its proper place before וַיֵּרָא אֱלֹהִים בְּיָמֹת. And why? Because these wonderful creatures, about which Jewish fable has so much to relate⁸, were counted to have nothing in common with the other creatures named. They were beings *per se*, and are put *by themselves* at the beginning of the verse! In Gen. xxxv. 10 the Athnach rests on

⁵ Josephus, Targum, and Rabb. Comm. generally, suppose that Jephthah really offered up his daughter, in fulfilment of his vow.

⁶ Comp. Judg. iv. 21, where Athnach is properly due at וְהָיָה נִרְדָּם, but has been transposed for the sake of emphasis and effect. The attention was to be fixed on the details of Jael's heroic act, culminating in the words וַתִּצְנֶנּוּ בְּאֶרְצָא.

⁷ So Rashi explains. Raymund Martini, in *Pugio Fidei*, ii. 5. 2, quotes the Targum as also rendering אֶבֶן by מֶלֶךְ הַמָּשִׁיחַ. So far he is right that the מֶלֶךְ הַמָּשִׁיחַ of the Targum evidently points to the Messiah (comp. 1 Pet. ii. 6).

⁸ See e.g. Rashi, *ad loc.*, and Levy, *Neuhebr.* W. B. s.v. לַחַיִּים.

יִשְׂרָאֵל יִשְׂרָאֵל, to intimate that the patriarch, though he had a new name given him, was not (like Abraham) to lose the old one. The words are made emphatic: '*Thy name is, and shall be, Jacob!*'⁹ In 2 Chr. ii. 13 the accentuators have abandoned the obvious accentuation, in order that they might emphasize the lesson that a son is bound to follow his father's occupation and to support his mother, when left a widow!¹⁰ Such instances are however rare. That a few occur is not surprising, when we bear in mind the influence that Haggadic teaching has always exercised among the Jews.

III. a. It is on the same principle that the introductory part of the verse, although logically requiring the main accent (Atnach) after it, is constantly passed over, that this accent may be introduced where the weight of meaning of the passage seems to lie¹¹. Observe the division in the following instances:

'There I will meet with thee, and I will speak with thee, from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, | all that I will command thee to the children of Israel' (Ex. xxv. 22).

'And Moses wrote all the words of Jehovah; and rose up early in the morning, and builded an altar under the mount, | and twelve pillars, according to the twelve tribes of Israel' (Ex. xxiv. 4). [The accentuation draws attention to the altar and the twelve representative pillars. They were to be noted from their connection with the Covenant, the ratification of which is the grand subject of the narrative.]

'Yet it pleased Jehovah to bruise him,—He hath put him to grief: when Thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, | and the pleasure of Jehovah shall prosper in his hand' (Is. liii. 10). [It is on the *glorious results* of the sufferings of 'the servant of Jehovah' that the accentuation dwells.]

'And he said, Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; | blessed be the name of Jehovah' (Job i. 21).

And so even in short and simple sentences like the following:

'And Abraham stretched forth his hand, and took the knife | to slay his son' (Gen. xxii. 10).

'Then these men assembled, and found Daniel | making petition and supplication before his God' (Dan. vi. 12).

⁹ Comp. Berakhoth 13^a. So R. El'azar in the Midrash (Ox. 2338) insists, יִשְׂרָאֵל יִשְׂרָאֵל, מֵאֵלֶּיךָ שָׂמַךְ יִשְׂרָאֵל מֵאֵלֶּיךָ מֵאֵלֶּיךָ מֵאֵלֶּיךָ.

¹⁰ See Qimchi on the passage.

¹¹ Hence often where הֵנָּה precedes the second clause, e.g. in Lev. xiii. 5, &c.; Num. xvii. 7; 1 Sam. xx. 2; xxx. 16; 2 Ki. vi. 25; Ezek. x. 1; Amos vii. 7.

Where the reader sees at once that the pause comes in just where it is most telling.

This free mode of division, adopted for the sake of effect and impressiveness in the reading, is not to be regarded as exceptional, but is found everywhere. It is, however, so different from our own ideas of interpunction, that I append some other examples, which the student may examine for himself: Gen. xxxiv. 7; Ex. iii. 12; xii. 23; Num. xx. 13; Deut. iii. 11; 1 Sam. xiv. 27; 2 Sam. xii. 4; Is. xxvii. 13; Jer. ii. 23; Ezek. xxxix. 13; Qoh. vii. 2; ix. 12¹².

The above are all instances of division by Athnach; but of course the same principle applies to the division of the half-verse or any section of the same, e. g. Is. xxxvii. 9^b; Jer. xxvi. 12^b; Mal. iii. 3^a.

β. Particularly noteworthy is the way in which the words that introduce a speech—or anything similar, as a command, decree, oath, covenant, &c.—are treated. They constantly occupy a *subordinate position*, as far as the accents are concerned. The clause containing *the speech itself, the command, &c.*, is counted the more important, and receives the main accentuation. In short, the division is made (as above) just as if the introductory words were absent, e. g.¹³

‘And God said, Let there be a firmament in the midst of the waters, | and let it divide the waters from the waters’ (Gen. i. 6).

‘And Jehovah said to him, Therefore whosoever slayeth Cain, | vengeance shall be taken sevenfold’ (iv. 15).

‘And Moses said to the children of Israel, See, Jehovah hath called by name | Bezalel, the son of Uri, &c.’ (Ex. xxxv. 30).

‘The Lord Jehovah hath sworn by His holiness, that lo! the days shall come

¹² He may also compare Gen. vi. 9; xi. 10; xxxvii. 2; where we do not find Athnach with the superscriptions, as we should have expected, but the clause following is divided, just as if the superscriptions were absent.

¹³ There is no real difficulty here; we divide often in the same way: ‘And they said, Nay; but we will abide in the street all night’ (Gen. xix. 2). ‘And Lot said unto them, Oh, not so, my lord: behold now, thy servant &c.’ (xix. 18, 19). Only the accentuators go farther than we do, subordinating the words in question to a syntactical, as well as logical, division (see examples in text).

upon you, | that they shall take you away with hooks, and your residue with fish-hooks' (Amos iv. 2).

'And he commanded to destroy | all the wise men of Babylon' (Dan. ii. 12).

'Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, and all kinds of music, | shall fall down and worship the golden image' (iii. 10).

Such cases occur in every page.

γ. What is next to be noticed is that α and β may be combined, or β may be repeated; in other words, we may have a *compound* procemium consisting of two (or even more) members, each of which will be subordinated, directly or indirectly, to the same main division of the speech, &c., marked by Athnach or some other leading accent. The position of this accent is indicated, as before, in the following examples:

'And Jacob awaked out of his sleep, and said, Surely Jehovah is in this place; | and I knew it not' (Gen. xxviii. 16)¹⁴.

'And he told it to his father and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? | Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?' (xxxvii. 10).

'Go and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: | behold, I will add unto thy days fifteen years' (Is. xxxviii. 5)¹⁴.

'From the uttermost part of the earth have we heard songs, "Glory for the righteous!" But I said, I pine away, I pine away, woe is me! | the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously' (xxiv. 16).

'And she conceived again, and bare a daughter. And He said unto him, Call her name Lo-ruchamah: | for I will no more have mercy on the house of Israel, that I should in any wise pardon them' (Hos. i. 6).

Other examples are Gen. i. 28; viii. 21; xxi. 17; xlvii. 29; Ex. x. 3; xxxii. 13; 2 Ki. i. 6; v. 15; Is. xlvii. 8; lix. 21; Jer. xlii. 20.

The student, when he has become familiar with the rules for the accentuation, may examine these examples for himself. He will observe that the several procemial members are *variously subordinated*,

¹⁴ Our interpunction is here the same. And so in Gen. xxxvii. 32; 2 Sam. iv. 8; Is. vi. 7; xlvii. 8; lxii. 11; Jer. xxxviii. 25; Job i. 16; and many other passages. (See the Revised Version.)

sometimes the first to the second, sometimes all to Athnach, &c. The accentuators chose the musical pauses, which seemed to them suitable, nor is there generally any cause to find fault with their selection.

δ. Lastly, among procemial expressions are to be reckoned וְהָיָה and וַיְהִי, in the sense of 'coming to pass,' which are usually subordinated by the accents to the first word or words of the clause which they introduce: וְהָיָה כָּל-מִצְוָי | יִהְיֶה־נִּי (Gen. iv. 14); וְהָיָה הוּא | יִהְיֶה-לָּךְ לָפָה (Ex. iv. 16; comp. Gen. xxiv. 15); וַיְהִי בְשָׁמֶעַ חִירָם | אֶת-דְּבָרֵי שְׁלֹמֹה (1 Ki. v. 21); וַיְהִי בְשָׁלֹשִׁים וָשָׁבַע | שָׁנָה (2 Ki. xxv. 27). The merely *formal* character of these introductory words suffices to account for their subordinate position.

IV. In contrast to the *prooemium*, are the cases where an *appendage* is made to the clause, without affecting the division of the same. (Here the proper logical division would have been immediately *before* the appendage.) Such cases are not so numerous as the procemial instances. They may be divided into three classes:

a. Those in which there is a close connection in *sense* between the concluding member of the clause and the appendage. Thus in Gen. i. 16, וְאֵת הַכּוֹכָבִים, is not preceded by Athnach, but is joined on by the accents to the part of the clause describing the 'lesser light,' because the stars were appointed *with the moon* to lighten up the night¹⁵. In iii. 19 the accentual division is: 'In the sweat of thy face shalt thou eat bread, | till thou return unto the ground, for out of *it* thou wast taken;' and in iv. 25: 'God hath appointed me another seed | in place of Abel, because Cain *slew him*.' Comp. xxxiv. 7 end; xlix. 10; Lev. xiii. 6 end; Deut. xvi. 3^b; Judg. vi. 21^b (see Bertheau); 1 Ki. xx. 12^b; Is. xxxviii. 16; lv. 5; lxvi. 13; 1 Chr. xvi. 33 (as Ps. xcvi. 13).

β. The second class embraces certain recurrent phrases, which

¹⁵ Comp. Jer. xxxi. 35: 'Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and stars for a light by night.'

are occasionally attached to the end of the verse, without affecting the regular division preceding, as **נֹאֵם יְהוָה**, **אָמַר יְהוָה** and cognate expressions, Is. i. 20; xvii. 6; Jer. xlviii. 43; Ezek. v. 15; xv. 8; xxx. 12; Amos i. 15; &c. So **אֲנִי יְהוָה**, Lev. xix. 10; xxi. 12; xxii. 2, 3; xxvi. 45; and **יְהוָה שְׁמוֹ**, Jer. xxxi. 35; xxxiii. 2; Amos v. 8; ix. 6.

γ. The third class relates to the peculiar division often found before **לֵאמֹר**, e. g. **וַיֵּצֵא יְהוָה אֱלֹהִים | עַל-הָאָדָם לֵאמֹר** (Gen. ii. 16); **בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת-אֲבָרָם | בְּרִית לֵאמֹר** (xv. 18); **וַיְכַוּ שְׁטָרֵי בְנֵי יִשְׂרָאֵל | אֲשֶׁר-שָׂמוּ עֲלֵהֶם נְגִשֵּׁי פִרְעֹה** (Ex. v. 14); **וַיְהִי דְבַר-יְהוָה אֶל-יִרְמְיָהוּ שֹׁנִית | וְהוּא לֵאמֹר** (Jer. xxxiii. 1). In these examples the clauses have been divided, just as if **לֵאמֹר** were not present, with the consequence that **לֵאמֹר** and the word (or words) between it and the main dichotomy preceding are brought together in a very awkward way. And so in numberless other passages. The object of the division seems to have been purely *musical*, to introduce more variety into the chanting than would have been possible if the division had been always on the word immediately preceding **לֵאמֹר**, and to secure a fuller melody for *long* sentences (e. g. 2 Sam. vii. 7; Jer. xlv. 15). From the frequent occurrence of **לֵאמֹר** with *Athnach* and *Silluq*, it is here that the monotony would have been most felt; and here the above division is most common. With the other accents, it is frequently neglected¹⁶.

V. It is important to notice the influence which *parallelism* has on the division of the verse. This main ornament of the Hebrew style¹⁷ characterizes all the poetical and (to a great

¹⁶ Thus in Genesis, it occurs only twice (xlii. 37; xlv. 16), as far as I have observed, out of some thirty examples.

¹⁷ But not confined to Hebrew, for it is found equally in old Egyptian and Assyrian compositions.

extent) the prophetical parts of the twenty-one Books. It is also found in the simply narrative portions, for a poetic colouring often shews itself even there. The most conspicuous instances are where it is marked by the main dichotomy, but it appears hardly less frequently in the minor divisions of the verse.

For the different kinds of parallelism, I may be allowed to refer to my remarks in *טעמי אמו"ר*, pp. 24-28.

The most common form in which it appears is that of *partial* parallelism,—with or without addition, thus:

a. Without addition, e.g.

‘In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, | and as the sand which is upon the sea-shore’ (Gen. xxii. 17).

‘Your new moons and your appointed feasts my soul hateth; they are a burden upon me, | I am weary of bearing them’ (Is. i. 14).

‘Like as many were astonished at thee,—his visage was so marred more than man, | and his form more than the sons of men’ (lii. 14).

‘They are waxen fat, they shine: yea, they overpass the deeds of wickedness; they plead not the cause, the cause of the fatherless, that they should prosper; | and the right of the needy do they not judge’ (Jer. v. 28)¹⁸.

In these and similar cases, the main idea of the verse (or clause) is first given, and then follows an echo (as it were) of the *last* part of the same. The logical division is disregarded. No less is this the case, in many of the instances of parallelism

β. With addition, e.g.

‘But the multitude of thy foes shall be like small dust, | and the multitude of the terrible ones as chaff that passeth away: and it shall be at an instant suddenly’ (Is. xxix. 5).

‘For Jehovah is our judge, Jehovah is our lawgiver, | Jehovah is our king; He will save us’ (xxxiii. 22).

‘I will bring the blind by a way that they know not; in paths that they know not will I lead them: | I will make darkness light before them, and crooked places straight. These are the things which I will do and not forbear’ (xlii. 16).

‘Sing, O barren, thou that hast not borne; | break forth into singing and cry aloud, thou that hast not travailed with child: for more are the children of the desolate than the children of the married wife, saith Jehovah’ (liv. 1).

¹⁸ For the sake of beginners, I add a few more examples: Gen. xlix. 27; Is. xxx. 10; xli. 20; Jer. i. 10 (antithetic); Hos. vi. 1; Amos v. 11; ix. 14; Nah. iii. 7.

'Go up to Lebanon, and cry; and lift up thy voice in Bashan; | and cry from Abarim: for all thy lovers are destroyed' (Jer. xxii. 20)¹⁹.

I have noted a few instances of what has been termed *progressive parallelism*, e. g.

'Therefore the abundance they have gotten | and their store—over the poplar-brook shall they carry them' (Is. xv. 7).

'The meadows by the Nile, by the brink of the Nile, | and all that is sown by the Nile,—shall become dry, be driven away, and be no more' (xix. 7).

'A thousand at the rebuke of one, | at the rebuke of five,—shall ye flee' (xxx. 17).

'Yea, from of old men have not heard, nor perceived by the ear, | eye hath not seen,—a God beside Thee, who worketh &c.' (lxiv. 3).

This kind of parallelism is more common in the three Books.

VI. In cases of *specification*, we often find the proper logical or syntactical division—particularly the latter—neglected, and the main musical pause introduced *between the details or particulars given*. Distinctness of enunciation, and emphasis (where necessary), were thus secured. The pause was introduced where it seemed likely to be most effective. Thus the *logical* division is disregarded:

'And Moses said, With our young and with our old will we go, | with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto Jehovah' (Ex. x. 9).

'I have sent among you the pestilence after the manner of Egypt; I have slain with the sword your young men, and given your horses into captivity, | and I have made the stink of your camp to come up even into your nostrils: yet have ye not returned unto Me, saith Jehovah' (Amos iv. 10)²⁰.

Comp. Gen. xlii. 36^b; Lev. xxii. 13^a; Is. xlv. 12; Jer. xlii. 14; Ezek. xiv. 7 (not 4); Amos vi. 2; Ob. 11.

Syntactical clauses are treated in the same way, and subject, object, &c. are cut in two—or members that belong together, separated—by the dichotomy. (A logical pause may occur in the verse or not.)

¹⁹ I give a few additional examples: Is. ii. 12; v. 29; viii. 10; x. 15; xiii. 4; lii. 1; lvii. 6; Ezek. xvi. 45; Joel i. 12.

²⁰ It is interesting to compare with this verse, vv. 6, 8, 9, 11, all with the same refrain. The details in these verses are not so numerous, hence the division is *regular*.

'In the selfsame day entered Noah, and Shem and Ham and Japheth the sons of Noah, | and Noah's wife, and the three wives of his sons with them, into the ark' (Gén. vii. 13).

'And Isaac was forty years old, when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, | the sister of Laban the Aramean, to be his wife' (xxv. 20).

'And every man, with whom was found blue and purple and scarlet, and fine linen, and goats' hair, | and rams' skins dyed red, and sealskins, brought them' (Ex. xxxv. 23).

'And ye shall offer a burnt-offering unto Jehovah, two young bullocks and one ram, | and seven he-lambs of the first year; they shall be unto you without blemish' (Num. xxviii. 19; comp. 11^b).

'And I will set a sign among them, and I will send such as escape of them unto the nations,—to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, | to the isles afar off, that have not heard My fame, neither have seen My glory,—and they shall declare My glory among the nations' (Is. lxvi. 19).

Perhaps the most notable instances of this mode of division are the following:

'And Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times *into the holy place within the veil, | before the mercy-seat which is upon the ark*, that he die not; for I will appear in the cloud upon the mercy-seat' (Lev. xvi. 2). [Specification with emphasis ²¹.]

'And thou shalt say in thy heart, Who hath borne me these? seeing I was bereaved and barren, | an exile and outcast; and these, who hath brought them up? Behold, I was left alone; these, where were they?' (Is. xlix. 21). [The grouping of the words, though forced, is not without effect.]

Comp. Gen. xxxiv. 28; Ex. xxvii. 19; Deut. xi. 6; Josh. vi. 21; 2 Ki. x. 5^a; Jer. xli. 3; Ezek. xxvii. 27; Esth. ix. 26; Ezra iv. 17²².

²¹ It appears to me a mistake to suppose, with Luzzatto, Malbim, and Geiger (whom Dillmann follows), that the Athnach here rests on a fanciful interpretation given in the name of R. Jehuda, Menachoth 27^b. Had this interpretation indeed represented the traditional and generally accepted view of the passage, we might have allowed that the accentuation had been influenced by it. But, so far from this being the case, it was *opposed* to the recognised teaching (note רבנן סברו ונו' l. c.). Nor is it found in the Versions or in any Rabbinical Commentary. In short, there is nothing to shew that it was anything more than the extravagant conceit of a single Rabbi, who perhaps imagined that he had the accentuation on his side. (Geiger, *Jüdische Zeitschrift*, ii. p. 30, has certainly not succeeded in establishing his point that R. Jehuda's view was that held by the *Pharisees*.)

²² Gen. xii. 8 and Is. ix. 8 seem to belong under this head. In the former passage, the details are so accented as to draw special attention to the *place* which Abraham chose for pitching his tent and solemnizing the worship of Jehovah. In the latter, it is the *last* of the details that is marked off, but that is an important one.

It is not often that this prominent division occurs, where only two objects are specified, or *two* particulars given :

‘The bread of his God, both of the most holy, | and of the holy, shall he eat’ (Lev. xxi. 22).

‘And the holy oblation | and the sanctuary of the house shall be in its midst’ (Ezek. xlviii. 21^b).

‘For three transgressions of Damascus | and for four, I will not turn it away’ (Amos i. 3 ; comp. 6, 9, &c.).

(Such instances answer to the progressive parallelism of p. 40.)

See further, Gen. vi. 9^a (two adjectives); Deut. ix. 28 ; 1 Ki. vii. 7^a, 36^a; Ezek. xlv. 11 ; Qoh. iii. 17^b ; 1 Chr. vi. 34 ; xxix. 4.

Other modes of dealing with specification present no difficulty. The several details are usually marked with accents in regular *crecendo* order,—a *climax ascendens*,—or are formed into pairs or groups, which are treated in the same way. For examples, see Gen. xii. 5 ; xv. 9 ; Josh. xi. 16 ; Is. iii. 24 ; lxvi. 3 ; Qoh. ix. 11^a : and comp. the rules for the division of the verbal clause, p. 49.

Where specification runs on in *successive verses*, the same principle of distinct enunciation is observable. For instance, when strings of names occur, we constantly find them broken up into *short* verses. See Gen. x. 15 ff. ; Is. iii. 18 ff. ; Ezra vii. 1 ff. ; 1 Chr. viii. 14 ff. ; &c.

VII. The *parenthesis* may be indicated in various ways.

It may occupy a separate verse (or verses), as in Deut. ii. 10–12 ; iii. 9, 11 ; Jer. xxxix. 1, 2.

Or it may occur in the *middle* or at the *end* of the verse, when the rule is to mark it off with the accent *next greater than that which precedes it* (with Athnach or Silluq after Zaqeph, with Zaqeph or Tiphcha after R’bhîa, &c.). The principle of the rule is evident²³.

‘If they sin against Thee’ [R’bhîa],—‘for there is no man that sinneth not’ [Zaqeph],—‘and Thou be angry with them, &c.’ (1 Ki. viii. 46).

‘Now Pashchur the son of Immer the priest heard’ [Zaqeph],—‘and he was chief officer in the house of Jehovah’ [Athnach],—‘Jeremiah prophesying these things’ (Jer. xx. 1).

²³ It is very rarely indeed that this rule fails. Ex. xxx. 13^b is an unimportant exception. In Ezek. xxxiii. 33 the accentuators perhaps supplied אַמְסְרִי, as the LXX ἐπιστρεφει. A strange mistake occurs in 1 Ki. xi. 26. For צְרִיעָה צְרִיעָה, with Ox. 1, 7, 10, &c.

So the scruples of the accentuators led them to mark a parenthesis in the well-known passage :

‘And the lamp of God was not yet gone out’ [Zaqeph],—‘and Samuel was asleep²⁴’ [Atnach]—‘in the temple of Jehovah’ (1 Sam. iii. 3).

For other examples, see Gen. xix. 20^b; Deut. iii. 19; 2 Sam. xiv. 26; xxi. 2; Jer. xli. 9; Amos vi. 14; 2 Chr. xxxii. 9.

The above are the usual modes of marking the parenthesis. Variations are infrequent. Sometimes the clause is broken up into parts, each of which is treated successively as above, e. g.

‘Like as many were astonished at thee’ [Zaqeph],—‘his visage was so marred more than man’ [Atnach], ‘and his form more than the sons of men’ [Silluq],—‘so &c.’ (Is. lii. 14, 15).

‘And the sons of Reuben, the first-born of Israel’ [Zarqa],—‘for he was the first-born’ [S’gôlta]; ‘but forasmuch as he defiled his father’s couch, his birthright was given unto the sons of Joseph’ [Atnach]; ‘and the genealogy is not to be reckoned after the birthright’ [Silluq] (1 Chr. v. 1). The parenthesis in this case, from its length and many details, passes on into the next verse.

Comp. 1 Ki. xii. 2 (2 Chr. x. 2); Esth. ii. 12; 1 Chr. viii. 13.

Sometimes again, where verses are closely connected in sense and construction,—as 1 Ki. xviii. 3, 4; 2 Ki. ix. 14, 15; 2 Chr. v. 11, 12,—the parenthesis occupies the last half of one verse, and is then continued in the next²⁵; or it may occur even at the *beginning* of the verse, as in 1 Ki. viii. 42; ix. 11 (but this is unusual).

In the course of the present chapter, the most frequent and most important cases of irregular division have been considered. My aim has been, by the comparison of a sufficient number of examples, to shew that a *principle* underlies the deviation in each case. An explanation thus determined can hardly (I venture to think) be called in question.

²⁴ Rabb. Comm. supply ‘וְשָׁמֶעַן (see verse 2), or something similar, after אָשָׁפ.

²⁵ There is nothing peculiar in this, for other constructions are treated in the same way, in the verse-division. It must, however, be allowed that the arrangement in Judg. xx. 27, 28 is awkward in the extreme.

CHAPTER IV.

ON SYNTACTICAL DICHOTOMY.

THE most frequent, although for us the least important, instances of the application of the dichotomy come under this head. In almost every verse—owing to the minute subdivisions which the continuous dichotomy introduces—we meet with cases where the *syntactical* relation of the words to one another, and to the whole clause of which they form a part, alone decides its position. And it is not always easy to see on what principle the dichotomy in such cases is made. It is therefore necessary to consider somewhat at length what *the relation is between syntax and the accentual division*.

We should not expect the dichotomy to intervene where only *two* words come together, either as forming an independent clause, or as simply left together in the course of the accentual division. Occasionally indeed (as we shall see) under the influence of musical laws, or in cases where a distinct or emphatic enunciation was desired, separation takes place even here. But the rule is *to keep two words united*. Concepts therefore—as subject and predicate, adverb and verb,—which are kept apart in longer clauses, are here constantly brought together, thus: יְהוָה מִלְכֵּנוּ (Is. xxxiii. 22); יְהוָה הוֹדִיעֵנִי (Jer. xi. 18); בְּעֶלְמָה וַיֵּצֵא (Ezek. xii. 12); עַל-מִשְׁמֶרְתִּי אֶעֱמְדָה (Hab. ii. 1). And as words united by Maqqeph are regarded (for accentual purposes) as constituting a single word, we meet with such combinations as וְהָיָה-אִישׁ כְּמַחְבֵּא-רֵיחַ (Is. xxxii. 2); תִּפְתַּח-אָרֶץ וַיִּפְרֹשׁ (xlvi. 8).

But in sentences consisting of three or more words, the dichotomy is more or less regularly introduced. Here the first step is to notice which of the component parts of a grammatical clause—subject, object, verb, &c.—precedes¹.

¹ In this chapter, where it is necessary to distinguish the main from a minor dichotomy, I mark the former by d 1, and the latter by d 2, d 3, &c.

I. The SUBJECT may precede, and—from its independent position²—is generally marked off by the main dichotomy: וְאֶבְרָהָם | הָיָה יְהוָה; (Gen. i. 2); וְאֵלֶּה הַמִּשְׁפָּטִים | הָיָה לְגוֹי גָּדוֹל וְעָצוֹם (xviii. 18); הָאֵשֶׁת אֲשֶׁר נָתַתָּה עִמָּדִי | הִיא (iii. 12). The subject may be common to two clauses, as in וְצִאֲנִי^{d1} | מִרְמָם רְגִלֵיכֶם תִּרְעִינָה | וּמִרְפֶּשׁ^{d2} (Ezek. xxxiv. 19).

The usual exceptions come under the following heads:

1. The *personal* and *other pronouns* are not always considered important enough to stand by themselves, thus: אֲנִי אֲנִיד | צִדְקָתְךָ (Is. lvii. 12); comp. הוּא (Gen. ii. 11); אָתָּה (vi. 21); זֶה (v. 1); אֵלֶּה (xxxvi. 14); אֲשֶׁר (xiv. 20); מִי (Num. xxiii. 10); &c.³

The same may be said of the indefinite אֶשֶׁת, אֶחָד, 'one, any one' (Qoh. vi. 2; ix. 15^b), and the distributive אֵשֶׁת, 'each, every one' (Lev. xix. 3).

2. When the clause, which the subject introduces, consists of two parts, the first syntactically complete in itself, the second a supplemental appendage (a *Zusatz*, to use a German term, which exactly expresses the construction), consisting generally of a preposition with its government or an adverbial expression, the main dichotomy may be placed at the end of the first part⁴. The subject will then either have no disjunctive accent, or be marked with a minor dichotomy. The following examples will explain what I mean: וְשָׂרָה שֹׁמֵעַת | פֶּתַח הָאֵהָל (Gen. xviii. 10); הָאֵל מַעֲזִי | חֵיל (Ex. xv. 18); יְהוָה יִמְלֹךְ | לְעֹלָם וָעֶד (2 Sam. xxii. 33); וּמִתְּנוּי חֲגָרִים | בִּבְתָּם אִיפּוֹ (Dan. x. 5). Or the minor dichotomy appears: וְהִנֵּחַשׁ | הָיָה עָרוֹם^{d1} | מְכַל חַיִּת הַשָּׂדֶה (Gen. iii. 1); מֵאֵד^{d1} | מֵאֵד^{d2} וְיִהְיֶה^{d3} | בְּרֶגֶל אֶתְרֵלִי^{d4} (xxiv. 35). Such cases are very common⁵.

Instances of a *double Zusatz* are found, as in וְאֵנִשִּׁי סֹדִם | רָעִים^{d1} | מֵאֵד^{d2} (Gen. xiii. 13), and 2 Chr. xxix. 34^b, but are rare.

² See Gesenius' Gr., § 144.

³ Of course, in such cases, the minor dichotomy is due, if the length of the part of the clause before the main dichotomy requires it, e. g. וְיִצְרָר עֲלֵיכֶם^{d1} | רָעָה^{d2} אֲנִכִּי^{d3} (Jer. xviii. 11).

⁴ The *Zusatz* answers to the supplemental clause in the logical division, p. 32.

⁵ It being understood that the division is quite optional. Hence Codd. frequently vary. Thus we have וְהָיָה וְהָיָה (1 Sam. xvi. 14); וְהָיָה וְהָיָה (Zech. iii. 2); וְהָיָה וְהָיָה (Esth. iii. 15). Even the same verse sometimes shews a different division, as Gen. xxxi. 25^b; Josh. vi. 9.

3. Sometimes, notwithstanding the position of the subject at the head of the clause, the main tone or emphasis lies—or was considered by the accentuators to lie—further on in the clause. In such cases they did not hesitate to transfer the main dichotomy accordingly,—the subject being marked, where necessary, by a *minor* dichotomy,—e. g.

יְהוָה⁴¹ | הַפְּנִיעַ בּוֹ⁴² (2 Ki. x. 10); יְהוָה⁴¹ | אֶת אֲשֶׁר דִּבֶּר בְּיַד עַבְדּוֹ אֱלֹהֵי
הָאֲמִים⁴² | בִּי הַחַיִּים⁴¹ | יוֹדְעִים⁴² | שְׂמִינִי⁴¹ (Is. liii. 6); אֶת עוֹן בְּלֹטִי
(Deut. ii. 10); יְהוָה⁴¹ | יִצְחָק בְּאֲמִינָתוֹ | יְהוָה⁴² (Hab. ii. 4).
Comp. Gen. xix. 24; Num. xv. 13; Josh. ix. 3; 1 Sam. v. 1; Is. iii. 1;
viii. 7; lxiv. 3^b.

4. Lastly, we cannot but expect to find the subject occupying an inferior position, when its verb governs a clause introduced by בִּי (אֲשֶׁר) or an Infinitive with ל. Such clauses are often of considerable length, and it would manifestly have been awkward in the extreme to mark off always the subject at the commencement. The rule, therefore, is to make the main dichotomy immediately precede these clauses (just as we, in reading, make a slight pause before them), e. g. יְהוָה⁴¹ | צָוָה⁴²
וְאָבְיוֹ וְאָמְרוֹ | לֹא יִדְעוּ⁴¹ | אֶת-מִשְׁחָה⁴² | לְתַת־לֹטֵן נִחְלָה בְּתוֹךְ אַחֵינוּ
(Josh. xvii. 4); בִּי מִיְהוָה הִיא⁴¹ (Judg. xiv. 4). (Corresponding instances with the *object*, II, or an *adverbial expression*, III, at the head of the clause, are, I believe, very rare. I mention, therefore, here the only ones I have noted: 1 Ki. xvii. 4^b; 2 Chr. xxviii. 10, 13.)

II. The OBJECT may precede, and as its position at the head of the clause implies a distinct emphasis, it is marked off by the main dichotomy: אֶת-בְּשָׂרָא | בְּנִפְשֵׁי דְמוֹ לֹא תֹאכְלוּ (Gen. ix. 4);

⁶ Much has been written on the accentuation of this passage. Unquestionably it may stand as in our texts, comp. Ezek. xiv. 14^b; Dan. ii. 25^a. But it is to be noted that the great majority of Codd. (I have not noticed a single exception) *point regularly* יְהוָה⁴¹ | בְּאֲמִינָתוֹ יִצְחָק⁴².

⁷ That variations occur in Codd. is no more than we should expect. Thus, we have עָשִׂי and עָשִׂי (Jer. viii. 7); וְעֶרְסָנִים and וְעֶרְסָנִים (Ezek. xxxi. 8); סִלְכָא and סִלְכָא (Dan. v. 12); נִיחָה and נִיחָה (2 Chr. xviii. 22), with a different tone or emphasis according to the taste of the punctators. In a few unimportant instances the division is quite arbitrary. Thus in Gen. x. 8, 13, 15, 24 *etc.*, the subject is regularly marked off before יָלַד; then in verse 26 comes an instance to the contrary, וְנִקְטָן יָלַד | אֶת-אֱלֹהֵיכֶם. Comp. 1 Chr. iv. 2, where there is a change in the *same* verse, (in verse 8 point וְנִקְטָן with Codd.) We have here such a variation of tone as a reader in the present day might adopt, without assigning to it any particular meaning. (So when the object or an adv. expression precedes, Neh. iii. 6; Gen. x. 25.)

הַמֶּת לִירְבָּעַם בְּעִיר | יֹאכְלוּ (xxi. 6); צֹחֵק | עֲשֵׂה לִי אֱלֹהִים
הַפְּלָבִים (1 Ki. xiv. 11).

The exceptions follow the same lines as with the subject, but are *far fewer* in number. The accentuators rightly felt that the emphatic position of the *object* was to be as little disturbed as possible.

1. Thus under the head of the *pronouns*, I have noted only זֶה (אֵלֶּה), מֶה, and אֲשֶׁר, without the dichotomy: זֶה יִתְּנֵנִי | כְּלֵה־הַפָּקָדִים אֲשֶׁר (Ex. xxx. 13); מֶה אֲדִי | אֵלֶּה עֲשֵׂה | בְּנִיָּהוּ בְּרִיהוֹיָדָע (2 Sam. xxiii. 22); מֶה אֲדִי | אֲשֶׁר-בָּרָא אֱלֹהִים (Gen. ii. 3); and with the minor dichotomy אֲשֶׁר | יְהוָה אֱלֹהֶיךָ | נָתַן לִךְ (Deut. xix. 10).

2. The *Zusatz*, however, is freely used, on the same principle as with the subject: וְאֶת־דָּמוֹ יִשְׁפֹּךְ | אֶל־יְסוֹד מִזְבֵּחַ הָעֹלָה (Lev. iv. 25); וְאֶת־גִּלְגָּלְתּוֹ תִּקְעוּ | בֵּית דִּגְוֹן | צִפָּה נִתְמַיֵּד | לְבֵית יִשְׂרָאֵל (Ezek. xxxiii. 7); כִּירָאֲתוֹ | אֶהָב | אֲשֶׁר | שְׁלַח אֲדִי | בִּיעֲקֹב (Is. ix. 7). (1 Chr. x. 10); or with the minor dichotomy on the object: אֶהָב | אֲשֶׁר | מִכָּל־אֲחָיו (Gen. xxxvii. 4); אֶהָב | אֲשֶׁר | מִכָּל־אֲחָיו (Is. ix. 7).

3. In only a few other cases has the emphasis, due on the object, been *moved further on* in the clause, e.g. אֲשֶׁה אֶל־אֲחֹתִי | לֹא תִקַּח (Lev. xviii. 18); שְׁעָרֶיךָ | הַמָּאֹר (Num. ix. 13); שְׁעָרֶיךָ | הַמָּאֹר (Jer. xviii. 13); עֲשֵׂתָהּ מֵאֵד | בְּתוֹלַת יִשְׂרָאֵל (Ezek. xxxiii. 31); לֹא־יִשְׁתִּי | כְּלִפְתָּן (xlv. 21). In Jer. ix. 7^b; x. 13^b (li. 16) texts vary.

III. ADVERBS, and PREPOSITIONS with their government, at the beginning of the clause, are also generally marked off by the main dichotomy, e.g. לֹא־מִצָּא עֵזֶר כְּנִגְדִּי | וּלְאָדָם (Gen. ii. 20); מִדְּעוֹף לְמִינֵהוּ | יָבֹא הַשֹּׁדֵד עָלֵינוּ (Jer. vi. 26); וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ | שְׁנַיִם מִכָּל (Gen. vi. 20).

The exceptions run for the most part parallel to those with the subject and object.

1. Prepositions with *pronominal suffix*, or with the independent *pronouns*, often occupy an inferior position: מֵהֶם תִּקְנֵנִי | עֶבֶד וְאִמָּה (Ruth ii. 9); אֲחֵרָיו הִחְיוּק | * (1 Sam. xxiv. 15); נִחְמָה בְּדַעְוֹנָהּ | מִלֵּךְ יִשְׂרָאֵל (Neh. iii. 16);

* So עֲלֵי־יָדָם, עֲלֵי־יָדָיו, verses 2, 4, &c., 'beside him (them).'

object, or the object by the subject, &c., we have simply to proceed as before, and mark off this second member by a *minor* dichotomy, e. g. $\text{הָמָּה}^{\text{d}^1} \text{בְּנֵיהֶם}^{\text{d}^2} \text{וּבְנוֹתֵיהֶם}^{\text{d}^3} \text{יָקָחוּ}$ (Ezek. xxiii. 25); $\text{כֻּלָּהּ}^{\text{d}^1} \text{וְנִחְרָצָה}^{\text{d}^2}$ (2 Ki. v. 13); $\text{אֲדֹנֵי יְהוָה}^{\text{d}^1} \text{צָבָאוֹת}^{\text{d}^2} \text{עָשָׂה}^{\text{d}^3} \text{בְּקֶרֶב כָּל־הָאָרֶץ}$ (Is. x. 23, where the three last words are treated as a verbal clause); עַל מְאוֹרֹת (xi. 8); and so on. But in most cases *the verb* succeeds, and we then divide according to Rule V, immediately following.]

V. With the *VERB*¹⁰, the division is quite different. Here the weight of the clause lies at the *end*; and the *last member* is first separated by the dichotomy, then the second from the end, and so on till we reach the verb: $\text{הוֹצִיאָה}^{\text{d}^1} \text{אֶת־בְּנֵי}$ $\text{וַיִּקֶּן}^{\text{d}^4} \text{אֶת־}$ $\text{יִשְׂרָאֵל}^{\text{d}^2} \text{מֵאֶרֶץ מִצְרַיִם}^{\text{d}^3} \text{עַל־צְבָאוֹתָם}$ (Ex. xii. 51); $\text{חִלַּקְתָּ הַשָּׂדֶה}^{\text{d}^3} \text{אֲשֶׁר נָטַה־שָׁם אָהֳלֹי}^{\text{d}^2} \text{מִדְּבַר־חֲמוֹר}^{\text{d}^1} \text{אָבִי}$ $\text{שָׁכַם}^{\text{d}^1} \text{בְּמֶאֶה קְשִׁיטָה}$ (Gen. xxxiii. 19)¹¹.

The student may find for himself examples in every page.

Variations from this simple rule are the following:

1. The several parts of a compound member are constantly treated by the accentuation as *separate* members, e. g. $\text{וְנִחְתִּי לָהֶם}^{\text{d}^4} \text{וְלִירְעָה}^{\text{d}^3}$ $\text{אֶת אֶרֶץ מִגְרִיהֶם}^{\text{d}^2} \text{אֶת כָּל־אֶרֶץ כְּנָעַן}^{\text{d}^1} \text{לְאַחֲזֹת עוֹלָם}$ (Gen. xvii. 8); $\text{כֹּה־אָמַר יְהוָה}^{\text{d}^2} \text{אֱלֹהֵי צְבָאוֹת}^{\text{d}^3} \text{אֲדֹנֵי}$ (Amos v. 16).

Or else they are grouped in various ways: $\text{וַיִּתְּנוּ־לָהֶם}^{\text{d}^3} \text{צֹאן וּבָקָר}^{\text{d}^2} \text{וְכֶסֶף}$ $\text{וַיִּקְרָא שְׁמוֹ}^{\text{d}^3} \text{פִּלְגָּא}^{\text{d}^1}$ $\text{וַיַּעֲבֹדֵם וַשְׁפֹּחַת וַיַּמְלִים וַחֲמֹרִים}$ $\text{וַיַּעֲבֹדֵם}^{\text{d}^1} \text{וַיַּעֲבֹדֵם}^{\text{d}^2} \text{וַיַּעֲבֹדֵם}^{\text{d}^3}$ (Gen. xxiv. 35); $\text{וַיַּעֲזֵן}^{\text{d}^3} \text{אֵל נָבוֹר}^{\text{d}^1} \text{אֲבִירֵעַד שַׁר־שָׁלוֹם}$ (Is. ix. 5).

¹⁰ Participles, infinitives, and verbal adjectives come, so far as they have verbal government, under the category of the verb.

With הָיָה (הָיָה), עָיִן , עָיִן , the verbal idea is often *implied* (see Gesenius' Gr., § 100. 5), Gen. xxii. 13; xxiv. 23; xxviii. 17; xxxi. 14.

¹¹ The vocative is generally made a *separate* member, e. g. in Judg. v. 31; Mic. vi. 8; but sometimes not, when the suffix of the 2nd pers. precedes, as in Is. viii. 8; x. 22; or even *follows*, Is. xiv. 31; Mic. ii. 12.

2. On the other hand, adverbial expressions or prepositions with their government—homogeneous members, be it observed—are sometimes *kept together* by the accentuation¹², e. g. ^{d1} | וְהָיוּ אִתָּהּ | לְאַבְרָם אִשָּׁה^{d3} (Gen. xvi. 3); ^{d1} | שְׁנֵית מִן־הַשָּׁמַיִם | מְלֹאךְ יְהוָה^{d2} | אֶל־אַבְרָהָם^{d3} (xxii. 15); ^{d1} | וַעַל אֱלֹהֵיו | בִּסְעָרָה הַשָּׁמַיִם (2 Ki. ii. 11; comp. ver. 1). Other examples are Ex. ii. 5; xxv. 30; Lev. xiv. 27 (not 16); Num. xiv. 37; Josh. xxi. 8; Is. xl. 2 end; Jer. xxxvi. 10; Qoh. ii. 15; 1 Chr. xxiii. 31.

3. Some *anomalous* cases occur, which may almost all be explained by the desire to *emphasize* the part of the clause, to which the dichotomy has, contrary to rule, been transferred. It is enough to trace the principle which guided the accentuators. We are not bound always to agree with them.

(a) Thus, when the verb which introduces the clause, receives its nearer definition through another verb, governing an accusative, adverbial expression, &c., and this accusative or adverbial expression is placed *before* the verb on which it depends, they considered that a certain emphasis was intended, and pointed accordingly: ^{d1} | אֲשֶׁר לֹא־נִפְתָּה | הַמַּעֲמִיקִים מִיָּהוָה | לְסַתֵּר עֵצָה (Deut. xxviii. 56); ^{d1} | הִצַּגְתָּ עַל־הָאָרֶץ | אֹתָהּ עֲשִׂיתִי^{d3} (Is. xxix. 15); ^{d1} | הָלֹא־שָׁמַעְתָּ לְמַרְחֹק | אוֹתָהּ עֲשִׂיתִי^{d3} (xxxvii. 26); ^{d1} | וְלֹא־אָבִי | לֹא־הִשְׁחָחַן אֶנְחָנָא עַל־דְּנָה^{d2} | פְּתִינָם^{d1} | לְהַתְּבִיחַךְ | בְּדִרְכֵּיךְ | הַלֹּךְ (Dan. iii. 16); ^{d1} | לְהַחְיֶיהָ | פֶּשֶׁר־מִלְחָמָה | לְאֶבְרָהָם (v. 15; comp. vv. 8, 16¹⁴, and iv. 15). And so in 2 Sam. xv. 20; xxi. 4; Qoh. viii. 3; Esth. ii. 9; Dan. vi. 5; Ezra iv. 22; 2 Chr. xxxi. 7, 10.

(β) In the following passages the accentuators have placed the dichotomy even at the *status constructus*¹⁵, as a measure of emphasis seemed to be due there: ^{d1} | מִמָּרָא הָאֲמָרִי^{d3} | שָׁכֵן בְּאַלְנִי (Gen. xiv. 13);

¹² Particularly at the *end* of the clause, like the double Zusatz at the end of the nominal clause. It is but rarely (as far as I have observed) that the expressions referred to come together in the *middle* of the clause, as in 1 Ki. xi. 36; 2 Ki. xvii. 13; Is. xxix. 4.

¹³ Here Luzzatto and Delitzsch have both misapprehended the accentuation, which, it must be allowed, is ambiguous.

¹⁴ The change Baer makes (see his note) is therefore quite unnecessary.

¹⁵ Such a free division is not without parallel in our own chanting, as in the Te Deum: 'Heaven and earth are full of the majesty | of Thy glory,' of which we might make a verbal clause in Heb., with the dichotomy at the st. const.:

מְלֹאךְ הַשָּׁמַיִם וְהָאָרֶץ הוֹד | כְּבוֹדָךְ

¹⁶ That Abraham should be dwelling at *such* a place was a circumstance worthy of observation! The Midrash has something to say on the point.

יָעֲשֶׂה אֲרָץ | עֲצֵי שִׁטִּים (Ex. xxv. 10; similar vv. 13, 31; xxxvi. 31; xxxvii. 4; xxxix. 25). The further instances I have noticed are Ex. xxxii. 22; Num. vi. 5^b; Deut. xiv. 6; xxxiii. 24^b; Judg. iv. 5; Is. xxviii. 4; Jer. xix. 1; Esth. vi. 1¹⁸.

(γ) A few other isolated cases shew divergence. Thus we have בָּעֶרְן | יְהוָה אֱלֹהִים | בָּעֶרְן (Gen. ii. 8), to avoid the awkward junction of בָּעֶרְן | אֱלֹהִים. In Gen. xxx. 7, 10, 12 the maids of *Leah* and *Rachel* are carefully distinguished. In Num. xxvii. 16 אִשׁ is kept apart from the Divine titles. In 1 Sam. xxv. 8^b; 1 Ki. i. 45; Jer. xxxiv. 6; xxxviii. 11; Ezek. xxvi. 7; Nah. ii. 1^b; Cant. vii. 7; Lam. iii. 50; and 2 Chr. xxvi. 15, it is not difficult to see that a certain emphasis was designed, and is, in most cases, appropriate enough. They are none of them passages of any importance.

The above are the only exceptions I have observed. Others may, perhaps, be found. Against them are to be set the thousands of instances, in which the *rule for the division of the verbal clause is carried out*.

VI. In nominal sentences, when *the predicate precedes*, the division is the same as with the verb, e. g. טוֹב² | תְּתִי אֹתָהּ (Gen. xxix. 19); רֵאשׁוֹן הוּא² | לָךְ מִתְתִּי אֹתָהּ לְאִשׁ אַחֵר (Ex. xii. 2); כִּי־קָרֹב אֵלַיךְ² | הִדְבֵּר¹ לָכֵם | לְחֹרְשֵׁי הַשָּׂנֵה מֵאֵד (Deut. xxx. 14).

Only when הִיָּה follows, the dichotomy comes not on it, but on the predicate (which is indeed in the accusative): עָבַד | כִּי אֱהִיב | הִיָּה הַיָּרֵם לְרֹדֶד (Gen. ix. 25); יְהִיָּה לְאֶחָיו (1 Ki. v. 15).

¹⁷ The place is to be noted. All Joseph's future history depends on their having been sent *there*! Once introduced, this division is repeated in verse 7 and xli. 10. We might be tempted to point בְּמִשְׁכָּר with Qāmeṣ, as in xlii. 17, and then all would be regular; but this would be contrary to the Massora, which requires Pathach, בְּמִשְׁכָּר ג' מִחֲחִין.

¹⁸ One might be inclined to explain some of these cases by a reference to rhythm, or equilibrium in the section of the clause, but such explanations will not apply, for the simple reason that in other similar instances, and those the great majority, these influences do not make themselves felt, but the division is according to the *rule* for the verbal clause. See Gen. iii. 24^b; Judg. viii. 5^b; 1 Ki. xi. 27^b; Jer. xxxviii. 6; 1 Chr. xvi. 10^b; &c.

An occasional exception is indeed found, as in ^{a1} | הָיִיתָ הָאָדָם | ^{a2} לֹא־מוֹכֵל (Gen. ii. 18); ^{a1} | יְהוָה שָׁנִים | בְּרִשְׁבַּע שָׁנִים (2 Ki. xii. 1; and similar passages); ^{a2} | חָהָהּ לָכֶם | יוֹכֵל הִיא (Lev. xxv. 10); ^{a2} | עֲבָדָה אֲנִי | (2 Sam. xv. 34); and ^{a1} | אָהִיהָ | הָרַסְתָּהּ (Is. ii. 2); the explanations of which will readily suggest themselves. In Jer. iv. 27^a, texts vary.

VII. Lastly, the CONJUNCTIONS, as **וְ**, **אֲשֶׁר**, **אִם**, **אֵל**, **גַּם**, **אֵין**, **בְּלֹא**, **לֹא**, the NEGATIVES, as **לֹא**, **בְּלֹא**, **אֵין**, **עַד**, **לֹא־מֵעַן**, **לֹא־כִי**, **עַל־כֵּי**, **כִּי**, **אִם**, and forms compounded from them, as **וְאִם**, **וְכִי**, **וְעַד־בְּלֹא**, &c., need not detain us. They are, from their character, generally *joined*, either by a conjunctive accent or Maqqeph, to the word following. It is unnecessary to give examples, as they may be found in every page.

But, sometimes on musical grounds, sometimes with a view to emphasis, even these unimportant words, which have so little claim to an independent position, are found marked with a pausal accent, thus: **אִם** (Gen. iv. 7); **אֲשֶׁר** (xi. 7); **גַּם** (xxxii. 21); **כִּי** (ii. 17; and often); **עַד** (Is. vii. 5; and often); **לֹא** (Gen. ii. 25); **אֵלֶּיךָ** (xviii. 30); **אִם־לֹא** (Ezek. xxxiv. 8; Baer rightly); **לֹא־כִי** (1 Ki. xi. 22; and often); but **לֹא־כִי** (iii. 22, 23; Is. xxx. 16); &c. These two last examples shew that the punctators are not always consistent, even where we should expect them to be so. And so in Codd. there is, in these trifling points, frequent variation, thus in **לֹא־קִרְעָה שְׂמִימִם** (Is. lxiii. 19) some have **לֹא־קִרְעָה**, others **לֹא־קִרְעָה**; in Mic. vi. 5 we find **לֹא־מֵעַן** and **לֹא־מֵעַן**, &c. Sometimes the Massora comes in and *fixes* the accentuation, as **בְּמַעַם** 'נָ' **עַל־כֵּי**; **וְאִם** 'ב' **בְּמַעַם**; **כִּי** 'כ' **בְּמַעַם**; &c.

The INTERJECTIONS are used in the same way, e. g. **הִנֵּה**, **הִנֵּה** (Gen. iii. 22; xxvii. 42^b)¹⁹; **הִנֵּה** (Is. xvii. 12; xviii. 1); **הִנֵּה** (Ex. i. 10).

Thus far we have had to do with the division of the *clause* into its several members, but there is a further point that requires consideration, and that is, the division, in certain cases, of the *members themselves*. Every member of a clause—subject, object, &c.—will be either

¹⁹ **וְאִם** and **וְאִם**, as in Gen. xxvii. 27; Ex. xxxv. 30; Deut. i. 8; ii. 31, may take the place of **וְאִם**.

simple, consisting of one word, or *compound*, consisting of two or more words. And such compound members introduce a new element into the dichotomy of the verse, about which it is necessary to say a few words.

1. Two Nouns in *apposition* are generally kept together by the accentuation, as אֶת־הָיָה אֲשֶׁתוֹ, הַמֶּלֶךְ דָּוִד, יְהוָה אֱלֹהִים (Gen. iv. 1), &c.

But where emphasis or distinctness of enunciation seems to require it, the dichotomy—and even the main dichotomy of the clause—may come between, e. g. הִנְנִי נָתַן לוֹ אֶת־פְּרִיָּתִי | שָׁלוֹם (Num. xxv. 12); הִנְנִי נָתַן | יְהוָה אֶת־אֵיבֵיכֶם | אֶת־מוֹצֵא^{d1} | בְּיָדְכֶם (Zech. iii. 8); צִמָּח (Judg. iii. 28). And so the emphatic pronoun may be separated from the noun, הוּא | הַלֵּוִי | וְעַבְדִּי הַלֵּוִי (Num. xviii. 23):

The cases, in which more than two nouns come in apposition, or instead of the noun we have a nominal expression consisting of several words, present no difficulty. The subdivision of such expressions will be according to the general rules for the dichotomy, see Gen. xxxiii. 16; Num. xvi. 2; 1 Ki. xi. 36^b; Amos v. 16.

2. So two Nouns, in the same construction and joined by ו, are constantly kept together by the accentuation, as בָּיִם וּבְגִילָה (Gen. i. 18); וְאֶפְרַיִם (xviii. 27); נָדוּל וְנָבֵד (l. 10), &c.

But for the reasons above given, they may be separated by the dichotomy, e. g. וְנָדוּ | הָיָה חָדָי | וְנָבֵד (i. 2); וְנָבֵד | אֶרֶץ זָבַת חֶלֶב | וְרֶבֶשׁ (Ex. iii. 8); וְנִזְרַעוּ | לֹא־אֵיכָל אֵין | וְעֶצְרָה (Judg. vii. 20); וְנִזְרַעוּ | וְנִזְרַעוּ | לֹא־אֵיכָל אֵין (Is. i. 13); וְנִזְרַעוּ | וְנִזְרַעוּ | וְנִזְרַעוּ (Ezek. xl. 5).

Examples, where several nouns come together, or where the nominal expression consists of several words (see remark above), are Deut. xxix. 7; Is. xxvii. 1; xxx. 30; xxxvii. 12²⁰.

3. The substantive may be *qualified* in various ways, either by another substantive in apposition, or by an adjective, relative or adverbial expression following. In these several cases (as we have seen with the apposition²¹), the substantive may be *separated* from the qualifying expression by the main (or a minor) dichotomy. Somewhat more of weight generally attaches to the latter in consequence. Thus

(a) Substantive and adjective: וְיִחְפֹּף יְהוָה רִיחֵיָם | חֹזֶק מָאֵד (Ex. x. 19); וְאֶרֶץ אֶת־אֲדָנֶי יֵשֵׁב | וְאִישׁ^{d1} | אֲשֶׁר־יִשְׁכֵּב אֶת־אִשְׁהָ | דָּוָה (Lev. xx. 18); וְאִישׁ | אֶת־פִּנִּי פָתַח אַחֲרַי עֲבָדִי אֲרִנִּי | דָּם וְנֶשֶׂא | וְאִישׁ | אֶת־פִּנִּי פָתַח אַחֲרַי עֲבָדִי אֲרִנִּי | דָּם וְנֶשֶׂא (Is. vi. 1); וְאִישׁ | אֶת־פִּנִּי פָתַח אַחֲרַי עֲבָדִי אֲרִנִּי | דָּם וְנֶשֶׂא (xxxvi. 9). And so the demonstrative הַזֶּה (אֵלֶּה) often stands

²⁰ Sometimes the nouns appear *doublets*, as עַץ (Gen. i. 11, not 12).

²¹ In reality, the adjective and relative are to be regarded as *in apposition*, see Ewald, §§ 293 a, 364 c; Stade, § 176; and even the adv. expression, when we can supply אשר before it (see note 23), is equally *in apposition*.

outside the rest of the clause: הָיָה | הַנִּכְבֵּד וְהַנּוֹרָא | הָיָה (Deut. xxviii. 58); הָיָה | הָיָה אֵלֶיךָ נָתַן לָךְ אֶת־הָאָרֶץ הַטּוֹבָה | הָיָה (ix. 6); סוּרוּ נָא מִעַל אֲהָלֵי הָאֲנָשִׁים הָרָשָׁעִים | הָאֵלֶּה (Num. xvi. 26).

(β) Substantive and relative. Here it is not so much the *separation* of the relative clause from the substantive, to which attention has to be drawn (for in our own interpunction such separation is common enough), as the character of the dichotomy,—the *main*, where we look for a minor,—e. g. אֲשֶׁר־נִשְׁבַּע ^{a1} | וּבִאתֶם וּרְשַׁתֶּם אֶת־הָאָרֶץ ^{a2} | לְמַעַן תַּחֲיוּ וּרְבִיתֶם (Deut. viii. 1); מִפְּנֵי רַעְתֶּם אֲשֶׁר עָשׂוּ לְהַכְעִסֵנִי ^{a1} | לִלְכֹּת (Deut. xli. 3). For the relative, we may have the participle: הַתַּחֲרֵב | הַתַּחֲרֵב אֶת־לֶחֶם הַחֵרֶב | הַתַּחֲרֵב אֶת־לֶחֶם הַחֵרֶב (Gen. iii. 24); וְעִשְׂתֶּם צִלְמֵי עַפְלִיכֶם וְצִלְמֵי (xxiv. 62); עֲבַדְתֶּם | הַמִּשְׁחֵתִים אֶת־הָאָרֶץ (1 Sam. vi. 5).

Often the relative conjunction is *understood*: וַיִּבְעַר בַּיַּעֲקֹב בְּאֵשׁ | וַיִּבְעַר בְּרִיתוֹ בְּרִיתוֹ שְׁלֹחֲתִי אֶסִּירָךְ מְבוֹר | אֶכְלָה סָבִיב (Lam. ii. 3); אֵין כִּים בּוֹ (Zech. ix. 11).

Obs. Sometimes, for emphasis' sake, the dichotomy appears in the *middle* of the relative clause, e. g. הַדָּבָר אֲשֶׁר הָיָה | יִשְׁעֵיהוּ בְּדָמָיו (Is. ii. 1. The weight of the clause does not rest on the *middle*, but on the *contents* of the same, a *vision of Isaiah*²²); אֵרַח (אֲשֶׁר) בְּרַנְלִיו | לֹא (2 Sam. xli. 3, 'the place where he *knew*' &c.). Comp. Deut. i. 31, 39; xi. 2, 7; xxviii. 69; xxxiii. 1; Judg. xviii. 10^b; xx. 15^b.

(γ) Adverbs, and prepositions with their government, are constantly employed to qualify a noun (subst. or adj.), and are joined to it by the accents; but frequently they appear with the dichotomy preceding, e. g. לְרֹשׁ | וְנִשְׁאֲנִים לְנֹזִים | מִרְחוֹק (2 Ki. xiii. 7); בְּרִעַר | מִיַּעַר (Joel iv. 12); בְּרִעַר | מִיַּעַר (Jer. v. 6); בְּרִעַר | מִיַּעַר (2 Chr. xxiv. 24). Comp. לְמַלְכִּי | יִשְׂרָאֵל (1 Ki. xiv. 19) and לְאֵלֵישָׁע (2 Ki. v. 9)²³. An extreme case is בְּעֶרְדָּה | וְכָל־הַנְּשָׂאִים | וְכָל־הַנְּשָׂאִים (Ex. xxxiv. 31).

²² The first verses of Hos., Joel, Mic., Hab., and Zeph. are similarly divided. (Comp. Jer. li. 59.) On the other hand, in יִשְׁעֵיהוּ בְּדָמָיו (Is. xlii. 1), the weight of the clause comes on the *first* words.

²³ We may often in such expressions supply אֲשֶׁר. Comp. Lev. iv. 7 and 18 (לִפְנֵי); Num. xxvi. 63^b and xxxi. 12^b (עַל); 1 Sam. xxvi. 1^b and 3 (do.); Is. xxxvi. 2^b and 2 Ki. xviii. 17^b (בְּ); where it fails in the first, but is given in the second of the verses quoted.

4. The connection between a noun in *status constructus* and the genitive following is closer than that in any of the cases already considered, yet even here, under certain circumstances, the dichotomy intervenes,—as when the word in st. constr. is followed by *two or more* others, which together express the genitive relation, e.g. | יָשַׁב אֹהֶל וּמִסְכָּנָה | קוֹל | הָרִמֵּי אֲחִיד; | הִדַּעַת מוֹב וְרַע אֲבוֹ | יָשַׁב אֹהֶל וּמִסְכָּנָה | קוֹל | הָרִמֵּי אֲחִיד; (Gen. ii. 9) | אֲשֶׁר יִשְׁכְּנוּ הָעָם עַל-הַפְּסָחוֹן | בְּיָוִם | חֻבֹּשׁ (Num. ix. 18); | יְהוָה אֱת־שֹׁבֵר עֲמוֹ (Is. xxx. 26)²⁴.

When several nouns follow one another in st. constr., they are marked off (as far as is necessary) in succession: אֶת־יְמֵי^{a1} שְׁנֵי^{a3} חַיֵּי^{a3} אֲבֹתַי (Gen. xlvii. 9); אֶת־דִּרְתָּ^{a1} כָּל^{a2} שְׁאָרֵי^{a2} הָעֵץ (Hag. i. 14); קוֹל^{a1} שֹׁאֵץ^{a2} | מִמְּלֻכֹת נֹפִים (Is. xiii. 4).

The following variations occur: (a) In the case last-named, the dichotomy sometimes comes after the *second* noun, particularly when the two first nouns form together a *compound* idea, e.g. | עֲמֶרֶת וְזֶמֶר | אֶתְּ (Is. xxviii. 1); | בְּנֵי יִשְׂרָאֵל | (Jer. iii. 21); | אֶתְּ | בְּנֵי תְּחִנִּי | (2 Chr. i. 3)²⁵. In Is. xxi. 17 *five* nouns are brought together in st. constr., and the dichotomy comes, suitably enough, after the *third*: | שָׂאֵר מִסְפָּרֶשֶׁת | בְּבוֹרֵי בְּנֵי קֶדֶר.

(β) The small and frequently recurring words **וְ** and **וּ**, regarded as in st. constr., are often marked off by the dichotomy (Gen. i. 25; ii. 20). So also the prepositions, as **אַחֲרֵי**, **אַחֵר** (v. 4; xv. 1); **בֵּין** (xiii. 7); **עַד** (xii. 6); **עַל** (viii. 4); **עִם** (xxxii. 32); **לִפְנֵי** (xli. 46); **בְּעֵבֶר** (xxvi. 24); &c. But these words are all more commonly joined by Maqqeph or a conjunctive accent to the word following, or are marked by a minor dichotomy, (see text passim) according to the taste of the punctators. (Codd. in consequence vary greatly. Where some place R'bhia or Zaqeph, others have Maqqeph, &c.)

Other small words of frequent occurrence, treated in the same way, are בָּן and בֵּן (Gen. vii. 6; xvii. 17); אֶבֶן (xvii. 5^b); יָיִן (1 Ki. x. 21); דֶּבֶר (Deut. xxii. 24); יוֹם (Gen. ii. 4; Is. lviii. 5); יָמִי (Deut. xxxiv. 8^b; Judg. xviii. 31); עֵת (Mic. v. 2); and יָד (Jer. xxii. 25).

5. Correlative expressions, formed by $\text{כִּי} - \text{וְכִי}$, $\text{כִּי} - \text{וְכִי}$, $\text{כִּי} - \text{וְכִי}$, &c., are sometimes kept together and sometimes separated by the accents.

²¹ The relative ׀, which often expresses the genitive relation in Chaldee, leads to another division. See Dan. vi. 17, 25; Ezra iv. 15; v. 13, 16; vii. 21^b. In reality this particle is in *apposition* (comp. Philippi, *Status constructus*, p. 114), and the division is to be explained accordingly.

²⁵ Gen. i. 17; Ex. xxviii. 11; Num. iii. 36; 2 Sam. xxiii. 20^b; Is. x. 12^b; xxviii. 1^b, 16^b; 1 Chr. xxiii. 28^b, may be compared. Sometimes *emphasis* may have influenced the division, as in Is. xxxvi. 9.

In conclusion, I have once more to draw attention to the peculiar use of the ZUSATZ. We have already had many instances of this construction. It remains only to mention that, like the apposition, relative, &c., it often belongs syntactically only to the *last part* of the clause, or division of the verse, preceding. Note how we divide sometimes, in chanting, in the same way :

‘As it was in the beginning, is now, and ever shall be | world without end.’

Examples are :

‘And they heard the voice of Jehovah God, walking in the garden | at the cool of the day’ (Gen. iii. 8).

‘And he shall dip them and the living bird in the blood of the bird that was killed | over the running water’ (Lev. xiv. 6).

‘And they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond Jordan | toward the sun-rising’ (Deut. iv. 47, comp. 49).

‘Wilt thou keep silence, and afflict us | very sore?’ (Is. lxiv. 11).

Comp. Gen. xxii. 4 ; xxxviii. 12^b ; xlix. 29^b ; Lev. xxvii. 18^a ; Deut. xi. 28^b ; Is. lxi. 10^b ; Mic. ii. 8 ; Ezra vi. 21²⁸.

Of course, we may have one Zusatz duly marked off, and then another following :

‘These are the commandments and the judgments, which Jehovah commanded, by the hand of Moses,^{a2} | unto the children of Israel,^{a1} | in the plains of Moab by the Jordan of Jericho’ (Num. xxxvi. 13).

What is irregular is the *double Zusatz*, e. g.

‘These are the statutes, . . . which Jehovah made between Him and the children of Israel, | in Mount Sinai, by the hand of Moses’ (Lev. xxvi. 46)²⁹.

It is observable that the relative, or a term in apposition, may take the place of one member of the double Zusatz. (This is possible, inasmuch as the relative, apposition, and Zusatz appear under the *same conditions*, at the end of the clause.) Comp. Deut. iv. 40^b, with the Zusatz בְּלִי-הַיָּמִים, and xxviii. 52^a with בְּכָל-אֶרֶץ, both after the relative. In this way Is. ii. 20^b may be explained, without having recourse to the Rabbinical rendering to account for the accentuation. A somewhat similar case is Gen. i. 11 : ‘Fruit-tree bearing fruit after its kind, | in which is the seed thereof, upon the earth,’ where עַל-הָאָרֶץ

²⁸ Sometimes it is the second accusative, which we express by a preposition, that serves as Zusatz, as in Gen. xlix. 25, after בְּרַךְ ; and Num. xxii. 18 after מָלֵא.

²⁹ So virtually Is. lxiii. 13 : ‘Who led them through the depths, | like the horse on the plain, without stumbling.’ And so Gen. xiii. 10 may be explained.

does not refer to the relative clause³⁰, but to the clause preceding the dichotomy.—An instance of Zusatz + Apposition is found in Deut. xxvi. 15^b.

Having completed the examination of the principles on which the division—logical and syntactical—proceeds, we are now prepared to enter on the analysis of the verse and its component parts. It will (I think) be found that we have already mastered the chief difficulties of our investigation. Henceforth our main task will be to *observe the accents*, that are employed to mark the necessary divisions. The rules above laid down will be applied at every step, and I shall not consider it necessary to draw the reader's attention to their particular application, but shall take it for granted that he has made himself familiar with them in a general way, so as to be able readily to refer to them for the explanation of any particular case. Beside the above rules, we shall find that musical and rhythmical laws have to be taken into account.

Perhaps before I leave this, the preparatory part of my work, it may be well to remind the student that the accents employed to mark the various divisions of the verse, have no *fixed* inter-punctional value. We could not say that one answers *per se* to our comma, another to our semicolon, and so on; for they simply note *musical* divisions, which are bound to appear whatever the logical or grammatical construction of the verse may be. Hence Athnach, for instance, may represent at one time the fullest logical, and at another the feeblest syntactical pause; and hence too the same clause will be marked by quite different accents, as it varies its position in the verse. (See e.g. Jos. vii. 14^b; 1 Ki. vii. 21^b.) The point which the student must bear in mind is that the inter-punctional value of the accents is *relative*, not absolute.

³⁰ At least, no one (I presume) will accept Dillmann's explanation: *In welcher sein Same [ist zur Fortpflanzung!] auf der Erde.*

Corrigenda ⁵¹

(in accordance with the rules laid down in this chapter).

1. The *casus absolutus* (p. 45) must be marked off in

יָקוֹשׁ עַל־כָּל־דֶּרֶכָיו נָבִיא פָּה (Hos. ix. 8), with Ox. 1, 5, 6, 7, &c. 'As for the prophet—the snare of the fowler is on all his ways.'

2. The accentual arrangement of the *verbal clause* (p. 49) has to be corrected in the following passages:

וְאֵת תְּהִיָּה וְאֵת (Jos. iv. 6), with Par. 9; Hm. 3. T'bhîr is evidently due at וְאֵת.

וְהָאֵדוֹר הַלֵּם אֵישׁ (1 Sam. x. 22), with Ox. 16; Erf. 1, 2, 3.

וְהִיָּה נִשְׁתַּחֲוֶה לִּי לְנִשְׁחִים (xxv. 43), with Ox. 16, 72, 75, &c. T'bhîr is again out of place in our texts.

וְהִיָּשִׁם הַפְּנִיָּה נִדְלָה (2 Sam. xviii. 7), with Add. 11657; Ber. 2. Géresh is properly due (as we shall afterwards see) at הַפְּנִיָּה, but has been transformed.

לֹא בָאֵלָּן עֲצֵי אֲלֻמִּים (1 Ki. x. 12), with Ox. 1, 6, 8, &c.

וַיֵּשֶׁב אֶת־הַעֵל בְּמַעְלֹת אֲשֶׁר יִרְדֶּה בְּמַעְלֹת אֲחֻזַּי אַחֲרָיִת (2 Ki. xx. 11), with Or. 2091; Par. 30; Ber. 32; and so Is. xxxviii. 8. The pointing of our texts, הַעֵל, makes the shadow to have already gone down backwards, *before* the sign was performed!

הוֹלִיךְ נוֹלָה מִיְּרֻשָּׁלַם בְּבִלָּה: (xxiv. 15), with Ox. 1, 7, 10, &c.

וְהִצִּיתוּ אֶת־הָעִיר הַזֹּאת בָּאֵשׁ (Jer. xxxii. 29), with Ox. 1, 5, 6, &c.

וְעִמָּה אֶת־אֶרֶץ מִצְרַיִם בְּאֲשֶׁר־עָמָה הָרָעָה אֶת־בְּנֵי־יִשְׂרָאֵל (xliii. 12). R'bhîa is absolutely necessary here, and is supplied by Add. 15252; Par. 30; Ber. 32; De R. 942.

לִשְׁאֵת מַעֲשֵׂה הַחֲמֹר הַבֵּת (Ezek. xlv. 11), with Ox. 2421; Harl. 5498; Or. 2091; Vi. 2, &c.

וְאָמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי (Zech. ii. 2), with Ox. 1, 4, 9, &c.

וַיִּבְחַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בִּי מִכָּל בֵּית־אֲבִי (1 Chr. xxviii. 4), Harl. 1528; Hm. 16; and De R. 384, have rightly Munach, instead of the Pazer of our texts. Here the dichotomy due before בִּי ought properly to have been marked with Paseq.

⁵¹ I have not thought it necessary to give the minor accentual variations in the Codd. quoted, where the principle of division is the same.

3. With the *nominal predicate* (p. 51) at the head of the clause, we must point in the following passages thus :

לִי שָׁמֶן מִשְׁחַת־קֶנֶשׁ יִהְיֶה זֶה לִי (Ex. xxx. 31), with Ox. 6, 18, 20, &c.

וְעָמַק אֶדְמָאָה מִדְּהֶעוֹר (Lev. xiii. 4), with Ox. 18; Add. 4709; Erf. 1.

: בְּרִאִישׁ נָדוּל הוּא מָאָר : (2 Sam. xix. 33), with Ox. 68, 76.

4. The accentuation in the case of a few *compound members* (p. 53 ff.) needs correcting, as follows :

בְּעַל הַחֲלָמוֹת הָלוּהָ (Gen. xxxvii. 19), with Ox. 2436; Par. 4.

וַיִּפְרֹשׁ בְּגָדֵי כָלִיל תְּבִלָּה (Num. iv. 6), with K. 251; De R. 2. Comp. Ex. xxviii. 31.

מִפִּי הַמַּרְרִים הַמְּאֻרָּגִים (v. 19), with Add. 15252; De R. 384. Comp. ver. 18 end.

נִאֲשׁ אֶפֶסֶת בֵּית־אֲבָב (xxv. 15), with Ox. 3, 6, 8; Erf. 1-4.

הַנֶּעֱרַר הַמְּתוּנָה בְּדָדוֹ (Judg. xvi. 26), with all Codd.

אֶבְרָשֶׁלֶמָה מִפֶּעַ (1 Ki. vi. 7), with all Codd.

עֲתָה־וָהָ (1 Ki. xvii. 24), with Ox. 76; Ber. 2; and עֲתָה־וָהָ (2 Ki. v. 22), with K. 187; De R. 440. The two adverbs cannot be separated as in our texts.

: אֶת כָּל־הַרְעָה אֲשֶׁר עָשָׂה יִשְׁמְעָאֵל בְּרִנְתָּנִיָּה : (Jer. xli. 11), with Ox. 5, 72, &c.

וְרָרָה הָנָה פְּנִיָּהֶם (Jer. l. 5), with Ox. 13, 72. See also Rashi and Qimchi.

בְּאֶשֶׁר לִמִּי (Jon. i. 8), with Ox. 4, 7; like בְּשִׁלְמִי, ver. 7.

כְּנִבְרִים בּוֹסִים בְּמִים חֲצוֹת (Zech. x. 5), with Ox. 4, 6, 7, &c.

וְיָמֵי הַפּוֹרִים הָאֵלֶּה³² (Esth. ix. 28), with Ox. 51; Harl. 5506.

וְרַבִּים מִיִּשְׁנֵי אֶדְמָת־עַפְרָ (Dan. xii. 2), with Ox. 1, 5, 7.

In these trifling matters, I have been often satisfied, when I have found *two* Codd. supporting the obviously necessary correction. The instances shew how even the best editors have failed to master, or at least to observe, the simplest rules of the accentuation.

Other similar instances will doubtless be found, which have escaped my notice, and which will all have to be corrected in the same way, unless (as is sometimes the case) they should admit of explanation, from the application of some special rule.

³² הָאֵלֶּה qualifies not הַפּוֹרִים, as in texts, but יָמִים, see the first words of the verse.

CHAPTER V.

SILLUQ.

SILLUQ's clause is to be considered as embracing the *whole* verse¹.

The verse itself is of varying length. It may contain only *two* words. But such cases are exceedingly rare. The only examples are Gen. xlvi. 23; Ex. xx. 13-15 (Deut. v. 17); and Num. xxvi. 11. Here Tiphcha appears as *musical foretone* to Silluq in the first word, e. g. : לֹא תִרְצֶחַ.

Where *three* or *more* words occur in the verse, we have, first of all, to observe the rules for the *main division* of the same. The following cases will occur :

I. The main dichotomy—fixed by the rules we have already laid down—may come on the *first* word before Silluq, and will be marked by Tiphcha or Athnach.

1. Tiphcha is by far the more common (perhaps for the sake of the musical foretone), whether the verse be long or short, e. g. וַיְהִי בֶּאֱרֶבֶעַ (Gen. ii. 1); וַיִּכְלֹי הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם עֲשִׂיהָ שָׁנָה לְמַלְךְ הַזֶּקֶהוּ עָלָה סִנְהִירִב מֶלֶךְ־אֲשׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְּפָשֶׂם (Is. xxxvi. 1)².

With *only three* words in the verse,—as in Gen. xxvi. 6; Ex. xxviii. 13³; Num. vi. 24,—Tiphcha is always used.

2. Athnach occurs occasionally, and more particularly in cases

¹ So Pāṣṭuqa's clause is treated in Syriac. Comp. Bar-Zu'bi (ed. Martin), p. 4.

² Other examples of long verses with Tiphcha are Num. ix. 1; Deut. v. 23; vi. 22; Jos. xiii. 16; Jer. viii. 1; xiii. 13; xxix. 2; lii. 18; Ezek. xli. 17; Neh. v. 17; 1 Chr. xxviii. 1; 2 Chr. xx. 22; xxiv. 9; xxxiv. 20.

Tiphcha, as the main divider of the verse, constantly *lengthens* the short vowel, as Athnach would have done: קָסָח (Num. ix. 2); יְרוּשָׁלַם (Jer. viii. 1; xiii. 13); אֶסְקִיָם (Hos. iv. 17); חָיִל (1 Chr. xxviii. 1).

³ The Massora to this passage cites fourteen such verses in the Tora, ten of which come under this head.

of a *marked logical pause*, e. g. וַיֹּאמֶר אֱלֹהִים יְהִי-אֹר וַיְהִי-אֹר (Gen. i. 3); וַתְּבֹאנָה אֶל-קִרְפָּנָה וְלֹא נֹדַע כִּי-בָאוּ אֶל-קִרְפָּנָה (xli. 21). Comp. v. 5; xlii. 20; Ex. xxiii. 23; Num. x. 28; Ezek. vii. 21; Hag. ii. 5. Such instances, with Athnach on the first word, are the only ones in which the foretone fails before Silluq.

II. With the main dichotomy on the *second* word before Silluq, the same accents are employed to mark it. But Athnach is here the more common (the foretone Tiphcha following on the first word). Examples are, with Tiphcha: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר (Gen. i. 13); יוֹם שְׁלִישִׁי (Ex. xv. 18); שָׁמְעוּ אֶת-הַדְּבָר אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בֵּית יִשְׂרָאֵל (Jer. x. 1); and with Athnach: וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם (Gen. i. 17); וַיַּחֲדֹשׁ הַשָּׁנִי בַשְּׁבַעָה וְעֶשְׂרִים (viii. 14).

We have to notice a further variation. When Silluq's word, or the word preceding it, is *long*⁴, Zaqeph is admissible instead of Tiphcha, and is indeed generally preferred, for the sake of the rhythmical cadence at the close of the verse (Tiphcha, as before, marking the foretone on the first word), e. g. וַיִּשְׁתַּחֲוֶה (Gen. xxiii. 12); וַיִּשְׁמַע מֶלֶךְ וַיִּיטָב (Gen. xxiii. 12).

⁴ A *long* word is technically one that has two or more vowels before the tone-syllable, or if only one vowel, that vowel must be *long*, followed by Métheg and Sh'va. In the latter case, the Sh'va may be *mobile*, as in קָטְלוּ, אָחֲבָה, or *quiescens*, as in בָּתָּאֵל, בָּתָּאֵל.

With *two short* words following, Tiphcha is bound to appear. See the list of names of the spies, Num. xiii. 4 ff., where the only instance in which Tiphcha stands is of this kind, ver. 8. Or comp. 1 Chr. xi. 27-47, where vv. 35 and 42 alone have Tiphcha and for the same reason. Some few exceptions indeed occur, as וַיִּקְרָא לְקָטָן (Lam. iii. 25); and (where Zaqeph marks a minor dichotomy) in Ex. xxxiii. 1; Is. xlviii. 4; lxii. 6; Ezra vi. 12. But these are only the exceptions that prove the rule; for the rule is carried out in hundreds, if not thousands, of instances. Jer. v. 30 is pointed with Athnach in Ox. 1, 7.

אַחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיִּקְלַל (Lev. x. 20); אֶת־יוֹמוֹ (Job iii. 1). Tiphcha, however, not unfrequently retains its place, as in בִּיהוּהָ יִצְדָקוּ וַיִּתְהַלְּלוּ כָל־זֶרַע יִשְׂרָאֵל (Is. xlv. 25).

As under I, when the verse consists of *only three* words, Tiphcha (Zaqeph) can alone be employed. See Gen. xliii. 1; Lev. xi. 14; Num. i. 6, 9; Is. ii. 18.

How entirely *optional*, in other cases, the use of Tiphcha (Zaqeph) or Athnach was, may be seen from a comparison of 2 Sam. xxii. 2 ff. and 1 Chr. xvi. 8 ff. We have here the prose accentuation applied to certain Psalms (2 Sam. xxii gives us Ps. xviii, and 1 Chr. xvi parts of Pss. cv, xcvi, and cvi). Now these Psalms are similar in their build, consisting mainly of short verses, with from five to seven words in each. Yet we find that wherever the choice lay between Tiphcha (Zaqeph) on the one hand and Athnach on the other—as when the main dichotomy is on the second word (the case before us), or on the third and fourth (see III following)—the accentuators invariably decided in 2 Sam. xxii for the latter (Athnach), and in 1 Chr. xvi as invariably for the former. Comp. e. g. 2 Sam. xxii. 4, 23, 47, with 1 Chr. xvi. 9, 11, 31. The matter is not without interest, although no one, as far as I am aware, has taken any notice of it. For we have here a manifest attempt (as far as it goes) to provide different modes of chanting for different Psalms. And what is more, it can hardly be doubted that we have in 2 Sam. xxii and 1 Chr. xvi the *original* melodies of certain Psalms as they were chanted *before* the poetical accentuation was introduced (see ח' טעמי אמ"ן, pp. 8, 9)⁵.

III. With the main dichotomy on the *third* or *fourth* word, either Athnach or Zaqeph⁶ may be employed to mark it, but the former is much the more common,—particularly on the *fourth*

⁵ The musical division carried out in 2 Sam. xxii is found (with little or no variation) in other poetical pieces, such as Gen. xlix; Ex. xv; Deut. xxxii and xxxiii; &c. Lam. iii and v (with their short verses) are alone divided as 1 Chr. xvi. But it is interesting to notice that the Oriental text had this division for the whole of Job (see a specimen prefixed to Baer's edition), and without doubt for Proverbs also, and at least a part of the Psalms.

⁶ Zaqeph occurs mostly in *short* verses, and is particularly common in the few words that *head an address*, as Ex. xii. 1; xx. 1; xxi. 1; Lev. xiii. 1; xv. 1; Is. vii. 10; viii. 5; Jer. vii. 1; and in *lists of names, numbers, &c.*, as Josh. xii. 9-24; Ruth iv. 18-22; Ezra ii. 3 ff.; 1 Chr. xi. 27-47; xxv. 10-31. Sometimes texts vary, as in 2 Sam. i. 27; xxiii. 39; where Athnach is better. In 1 Chr. xviii. 12, many Codd. have Zaqeph.

word. The farther back the main division is removed from Silluq, the greater is the tendency to employ Athnach to mark it. We can understand that, by this weightier accent, the balance of the melody was better marked and sustained. So with the main dichotomy on the *fifth* word and further, Athnach *alone* can be employed⁷. For examples under this head, see below.

The accents that mark the *main dichotomy* of the verse have now been determined. The verse has been divided into (what we may call) its two halves; and the next question is how the accentual division of each of these halves is to be carried out. With the first we are not at present concerned. It is under the government of Tiphcha, Zaqeph, or Athnach; and the rules for its division cannot be settled, till we come to treat of these accents respectively. But the last half is still under Silluq's control, and its subdivision must now engage our attention.

When the main dichotomy comes on the first or second word before Silluq (I and II), it is clear that no further division is possible. But when it comes on the third or any further word (III), such division is not only possible but necessary.

For Silluq's clause is subject, in all its parts, to the strict rule of the dichotomy, viz. that wherever three or more words come together, the dichotomy is to be introduced. Now under III, there will be at least three, and there may be many more words, in the last half of the verse. The *minor dichotomy* therefore cannot fail. Its musical notation will be necessarily Tiphcha, if it come on the first word, and Tiphcha (Zaqeph) on the second.

⁷ The rule that Athnach *alone* can stand on the *fifth* word and further, is strictly carried out. Hence the Zaqeph in Qoh. iii. 3, 4, 6-8, is changed into Athnach in vv. 2 and 5. I have noted only two trifling exceptions to the rule, in Ezra ii. 35 (repeated Neh. vii. 38) and Neh. vii. 17, where, for uniformity with the headings in the long list before and after, Zaqeph has been retained. Other exceptions in our texts must be corrected, as Zaqeph on the *fifth* word, Cant. vi. 12 (where עֲמִינִירִב must be written as one word, see Baer's note), and 1 Chr. xxiii. 12 (point קָהָה, with Ox. 5, 9, 11). Zaqeph occurs on the *sixth* word in 1 Chr. vii. 13 (corr. גִּשְׁתָּלִי, with Ox. 4, 5, 9) and 2 Chr. i. 18 (point שִׁלְמָה, with ditto); and on the *seventh* word in Is. xl. 5 (corr. יְהוָה, with Baer).

On the third word or further it will be Zaqeph. In this last case a further subdivision will be necessary.

The following examples of the various cases that arise will make these remarks clear⁸:

I. a. With Athnach, as main divider of the verse, on the *third* or *fourth* word: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה (Gen. iii. 9); וַיֹּאמְרוּ הַכּוֹזֵנִה יַעֲשֶׂה אֶת-אֲחוֹתִי (xxxiv. 31); וַיֵּצֵא יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֵּן אָכַל תֹּאכַל וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שָׁפְטֵר-בָּא בֵּינִי (ii. 16); וַיִּבֶן כְּרָמִי (Is. v. 3). The last is the only case in which a second minor dichotomy is due.

β. With Zaqeph, in place of Athnach, on the third or fourth word: וַיֵּשֶׁא יְהוָה פָּנָיו אֵלָיו וַיִּשֶׂם לָהּ שְׁלֹם (Num. vi. 26); אֲדָ-דָּוִד הַלֵּל וְדָוִד בָּא וְהָאָרֶץ לְעוֹלָם עֲמֻדָתָ לֹא יִדְעָתִי נִפְשִׁי (Gen. ix. 4); בֵּיהּ בְּלִילִיָּא קָטִיל (Cant. vi. 12); בְּלִילִיָּא שְׂמֵחָתִי מִרְכָּבוֹת עַמִּי-נָדִיב (Dan. v. 30).

In the two last instances, Zaqeph has been *repeated*, to mark the minor dichotomy. Such cases are, however, not common, and occur only in the later Books. Athnach with Zaqeph following was preferred to two Zaqeph.

II. With Athnach, as main divider of the verse, on the *fifth* word or *further*.

1. Here, as above, there may be only *one* minor dichotomy,—marked by Tiphcha on the first word, or Tiphcha (Zaqeph) on the second: וַיְהִי מִקֵּץ יָמִים וַיָּבֹא לָנוֹן מִפְּרֵי הָאֲדָמָה מִנְחָה (Gen. iv. 3); וַיַּעַשׂ נֹחַ כָּל אֲשֶׁר צִוָּה אֱתוֹ אֱלֹהִים בֵּן (Gen. ix. 12).

⁸ The student will notice in the examples given the logical and syntactical grounds for marking off the several dichotomies. He will observe that Zaqeph is often *repeated*, and will see that, from the very principle of the dichotomy, the first Zaqeph must have a greater disjunctive value than the second, the second than the third, &c.

וְאֶל־קֶוֶן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקֶוֶן מְאֹד; עָשָׂה (vi. 22); וַיִּפְּלוּ פָנָיו (iv. 5).

2. There may be *two* minor dichotomies, the first of which will be marked by Zaqeph, the second as under 1: אֶמְרֵי־נָא אֲחִתִּי אֵת לְמַעַן יֵיטֵב־לִי בְעֵבְיֹדֶךָ וְחִיתָה נַפְשִׁי בְגִלְלֹךָ (xv. 8); וַיֹּאמֶר אֲדֹנָי יְהוִה בְּמַה אֲדַע כִּי אִירָשְׁנָה; (xii. 13); חֲנוּת קָשָׁה הִגִּד־לִי הַבּוֹגֵד, בּוֹגֵל וְהַשּׁוֹדֵד, שׁוֹדֵד עָלַי עֵילִם חֲנוּת קָשָׁה הִגִּד־לִי הַבּוֹגֵד, בּוֹגֵל וְהַשּׁוֹדֵד, שׁוֹדֵד עָלַי עֵילִם (Is. xxi. 2).

3. There may be *three* minor dichotomies, the first two of which will be marked by Zaqeph, the third as under 1: וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־לָמֶן וַתֹּאמֶר קָנִיתִי וַתִּסָּף לְלֵדָת אֶת־אָחִיו אֶת־הָבֵל; אִישׁ אֶת־יְהוָה (Gen. iv. 1); וְאִם כֹּה; וַיְהִי־הָבֵל רֹעֵה צֹאן וְלָמֶן הָיָה עֹבֵד אֲדָמָה וַיֹּאמֶר לֹא חֲפָצָתִי בָּךְ הִנְנִי יַעֲשֶׂה־לִּי כְאִשֶּׁר מִוֵּב בְּעֵינָיו (2 Sam. xv. 26).

4. *Four* minor dichotomies are also frequent enough, the three first marked by Zaqeph, the fourth as under 1: וַיֹּאמֶר דָּוִיד לְשִׁלֹּמֶה בְנִי אֲנִי הָיָה עִם־לִבִּי לְבָנוֹת בֵּית לְשֵׁם יְהוָה אֱלֹהֵי (1 Chr. xxii. 7). Comp. Gen. iii. 1; xxvii. 42; xlv. 16; Deut. xv. 4; 1 Ki. xvi. 34; Is. xxiv. 2; Ezek. xxvii. 3.

5. Of *five* minor dichotomies I have found only two certain instances in our texts, 2 Sam. xvii. 9 and 2 Ki. i. 3⁹.

We have now completed the analysis of Silluq's clause, and have traced the application of the law of the *continuous dichotomy*, on which the whole fabric of the accentuation rests. Scholars

⁹ Ben-Bil. (Mishp. hat. 9*), and other writers on the accents, do not allow even these instances.—Four Zaqeph's are found in Judg. xiii. 8; but here we have an early misprint (Bomb. 2), which has been preserved in our texts: עֲיָהָק is impossible after Gersháyim, and must be changed to עֲיָהָק (R'bhlā).—In 2 Ki. xvii. 34 most Codd. I have examined (Ox. 1, 5, 7, 8, &c.) have עֲיָהָק (R'bhlā).

still hesitate about accepting this law. But it is hoped that no one, who has carefully examined the examples above given, will any longer doubt its operation. It remains to be seen whether it will equally explain the phenomena that occur with the other accents.

SERVUS OF SILLUQ

is always Mer'kha. Silluq has never more than one servus.

In five passages¹⁰ the Palestinian authorities have introduced Tiphcha (in place of Métheg) into the *same word* with Silluq: לְהַחֲלֹ (Lev. xxi. 4); לְרַחֲמֵם (Num. xv. 21); וְקִיְיָ (Is. viii. 17); מִמְעֻזֵּיהֶם (Hos. xi. 6); and וְהָאֲשֵׁתָאֵלִי (1 Chr. ii. 53). As the notions that led them to mark these few words with an anomalous accentuation have not been handed down to us, conjectures on the subject seem to me useless.—It is to be noted that in the first four cases Athnach immediately precedes, in the last Zaqeph.

Grammarians call the accent here a *servus*, and give it the name מְאִילָא (see p. 26).

Corrigenda.

Zaqeph fails, or has been wrongly introduced, in the following passages (which must be corrected, as we should correct cases of false interpunction in a modern text):

וְקָמִי נְדָרֶיךָ וְאָסַרְתָּ אֲשֶׁר־אָסַרְתָּ עַל־נַפְשִׁי יָקָמִי (Num. xxx. 8), as in vv. 5 and 12. And so Ox. 13 and Harl. 1528 point.

וְלֹרְתֶיךָ לְאִשָּׁה תַחַת אֲשֶׁר עָנָה לֹא־יִכָּל שְׁלָחָה כְּלִימִיו (Deut. xxii. 29), with Ox. 3, 8; Erf. 1, 3.

בְּרֹקֶם וְשִׁבְחָה שְׂבִיבָה בְּרֹאֲבִינָעִם (Judg. v. 12), with Ox. 16, 36, 2437; Harl. 5706.

וַיִּנָּתֶק אֶת־הַיָּתִידִים בְּאֲשֶׁר יִנָּתֶק פֹּתִיל־הַנֶּעֱרָה בְּהִרְיָתוֹ אִישׁ וְלֹא נֹדַע כָּהֵן (Judg. xvi. 9), with Ox. 6, 7, 15; Erf. 3.

בְּשֹׁנֵב הַכֹּל הָאִישׁ אֲשֶׁר־אָתָה מִבְּקֹשׁ כְּל־הָעָם יִהְיֶה שְׁלֹם (2 Sam. xvii. 3), with Ox. 1, 13, 68, 72.

וַיִּקְנָא אֹתוֹ מִכָּל־אִשֶּׁר עָשָׂו אַחֲרָם בְּחֻמָּתָם אֲשֶׁר הָטָא (1 Ki. xiv. 22), with all Ox. Codd. I have examined, and others.

¹⁰ Enumerated in the Mas. to Lev. xxi. 4.

¹¹ Cod. Bab. has וְקִיְיָ (no doubt the Oriental pointing), and this is correct. Maqqeph is out of place here. In Hos. xi. 6 the Palestinian accentuation has found its way into this text, as is not unfrequently the case.

וּנְתַתִּים לְזַעֲזָה לְכָל מְמַלְכוֹת הָאָרֶץ לְאֵלֶּה וּלְשִׁפְהָ וּלְשִׁרְקָהּ וּלְחִרְפָּה
בְּכָל-הַנָּחִים אֲשֶׁר-הוֹדְתִים שָׁם (Jer. xxix. 18), Zageph for R'bhia on
הָאָרֶץ, with Ox. 13, 72; Harl. 5498, 5722; &c.¹²

אָמַר יְהוָה אֱלֹהֵי-צְבָאוֹת שָׁמוּ (Amos v. 27), with Ox. 17; Vi. 5; the
only two Codd. I have found that point according to the sense.

עוֹר בְּעֶרְעוֹר וְכָל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ (Job ii. 4), with Ox. 4,
5, 19; Bomb. 1; &c.

הֵנָּה בְּתוֹכָם עַל דְּבַר חוֹץ (2 Chr. xxxiii. 19). R'bhia, as in texts,
is impossible.

Further, nothing is more common in Codd. and printed texts than
the interchange of Tiphcha and Mer'kha before Silluq. These accents
must be brought into their proper places in the following instances :

בֵּית אֵל בְּרִית (Judg. ix. 46, 'the house of El-berith'), with Ox.
6, 7, 8, &c.; not as in texts, בֵּית אֵל בְּרִית, a mispunctuation,
which has led in some Codd. to the writing of בֵּית־אֵל as one
word !

וַיִּלְכְּדוּ יוֹנָתָן וְשָׂאִיל וְהָעָם יִצְחָק (1 Sam. xiv. 41), with all Ox. Codd.
The pointing of our texts makes nonsense.

וְעִינֶיהָ עַל-דְּמִים תִּשְׁפִּיל (2 Sam. xxii. 28), with Ox. 1, 5, 6, 7.

אִמָּה וְשָׂאֵר יְשׁוּב בְּנֵי (Is. vii. 3), with Ox. 12, 17, 78.

וְקִיר עֶרְה מִגֵּן (xxii. 6), with Ox. 1, 4, 9, 12; Cod. Bab.; &c.

וּבְכֶרֶמֶל בָּיִם יָבוֹא (Jer. xlv. 18), with Ox. 7, 19, 2436; Hm. 10; &c.

נָתַן שְׂאֵן קוֹלָם (li. 55), with Ox. 9, 70, 2324; Cod. Bab.; &c.

אֶת-יְהוָה עֲזָבוּ לְשֹׁמֵר (Hos. iv. 10), with Ox. 17, 75, 76, 78;
Bomb. 1; &c.

חֲמִשָּׁה רָאשִׁים בָּלָם (1 Chr. vii. 3), with Ox. 4, 7, 11; Erf. 3; &c.
'Five; all of them chief men.'

Baer has already corrected Gen. xxii. 1; Is. xxviii. 17; xxix. 4;
Ezek. iii. 14; viii. 3; &c. On the same principle as the correction
in Ezek. viii. 3, we must point in ver. 5, מִכָּל הַקְּנָאָה הַזֶּה בְּבִנְיָה :

¹² But Harl. 5498 is the only one that has the subordinate accents right.

CHAPTER VI.

ATHNACH.

THE rules for Athnach's clause are so similar to those for Silluq's, that there is but one point that will detain us, in considering them.

Athnach may stand *alone*, at the beginning of the verse, e. g. וַיֹּאמֶר (Gen. xxxiv. 31); וַיֹּאמְרוּ (Ezek. xxxiv. 19).

When there are only *two* words in the clause, Tiphcha must appear as foretone to Athnach : וַיִּגַּשׁ אֶת־הָאֵדֶם (Gen. iii. 24).

When there are *three* or *more* words:

I. The main dichotomy, if on the *first* word before Athnach, is marked by Tiphecha: וַיֹּאמֶר אֱלֹהִים יְהִי אֹר (i. 3); וַיְכַן יְהוָה (ii. 22).

II. If on the *second* word, also by Tiphecha: וַיִּתֵּן אֹתָם אֱלֹהִים (i. 17); וַיְהִיָּה פֶקֶד אֶת-שָׂרָה פֶּאֶשֶׁר אָמַר (xxi. 1); for which Zaqeph may be substituted, under the same conditions as before Silluq (p. 62)¹: וַיִּקְוּ הַפִּיִּם מִתַּחַת הַשָּׁמַיִם (i. 9); וַיְהִי לְמֹאזָר בְּרָקִיעַ; וַיִּרְאָה וַתִּרְאָה הַיִּבְשָׁה וַיִּרְא אֱלֹהֵי יְהוָה בְּאֵלָנִי (i. 15); וַיִּרְא אֱלֹהֵי יְהוָה בְּאֵלָנִי (xviii. 1).

III. If on the *third* word, by Zaqeph—the minor dichotomy being marked as before Silluq (p. 65),—e.g. וַיַּעַשׂ אֱלֹהִים אֶת-שָׁנִי. וַיַּאֲרֹץ הָיְתָה תֵּהוֹ וַיִּבְהוּ וַיַּחֲשֹׁךְ (i. 16); וַיִּבְרָא אֱלֹהִים אֶת-הַמַּאֲרָץ וְהַיָּם (i. 2); וַיִּבְרָא אֱלֹהִים אֶת-הַמַּאֲרָץ וְהַיָּם (xii. 2).

¹ Tiphcha may indeed remain with one or both of the words following *long*, as in Gen. ii. 6; iv. 16; vii. 9. But with *both words short*, Zaqeph is of unusual occurrence. Among the few instances I have noted are Gen. xxv. 3; xxxvi. 32; Is. xxxvii. 27; Hos. ii. 18. Comp. p. 62, note.

Exceptions. In a few instances, where the first and second words are both monosyllables, *Tiphcha* marks the main dichotomy on the third word: **וַיֵּרָא שְׂרָהָאֵפִים בְּיָמֵי פֶתֶר** (Gen. xl. 16); and so in Ex. iii. 4; xii. 39; Num. xxii. 36; 1 Sam. xxviii. 13; 1 Ki. xxi. 16; Is. xlviii. 11; lx. 1; Amos iii. 8². Here, for the first time, as far as we have gone, the strict rule for the dichotomy gives way.

IV. If on the *fourth* word or *further*, by *Zaqeph* or *S'gôlta*,—the former being more common when the main dichotomy is *near to* Athnach, the latter when it is *farther removed from* Athnach. The minor dichotomies are marked as after Athnach in Silluq's clause (pp. 65, 66).

1. Examples of *one* minor dichotomy are: **וַיֹּאמֶר אֱלֹהִים** **חֲזֹן יִשְׁעִיהוּ בֶן-אֲמוֹץ אֲשֶׁר** (Gen. i. 6); **יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם** (Gen. i. 6); **וַיִּבְרָךְ אֹתָם אֱלֹהִים** **חֲזָה עַל-יְהוּדָה וִירוּשָׁלַם** (Is. i. 1); **וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ וּמִלְאוּ אֶת-הָאָרֶץ וּכְבֹּשׁוּ** (Gen. i. 28).

2. Examples of *two* and *three* minor dichotomies are: **וַתִּפְלַחְנָה** **וַיֵּצֵא אֶת-אֲשֶׁר** **עֵינָיו שְׁנֵיהֶם וַיִּדְעוּ בְּיָמֵיהֶם הָם** **עַל-בֵּיתוֹ לֵאמֹר מִלֵּא אֶת-אֲמִתְּחַת הָאֲנָשִׁים אֲכָל כָּאֲשֶׁר** **וַיֵּרָא יְהוָה אֶל-אַבְרָם וַיֹּאמֶר לוֹרְעָה** (xliv. 1); **וַיַּעַשׂ אֱלֹהִים אֶת-הָרָקִיעַ** **וַיִּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל** **לָרָקִיעַ** (i. 7).

With *S'gôlta* there are a few instances of *four* minor dichotomies, as in Num. xvi. 28; Jer. lii. 30; and two of *five*, 2 Ki. i. 6; Ezek. xlviii. 10³.

Exceptions. A few, like those given above, occur, in which *Tiphcha* marks the last minor dichotomy on the *third* word, e.g. **וַיֹּאמֶר אֱלִי** **בְּרִאֲדָם הִרְאָה אֲתָה מָה הֵם עֹשִׂים** (Ezek. viii. 6); and so in 1 Sam. xvii. 39; 2 Sam. xii. 19; 1 Ki. ii. 37; 2 Ki. i. 4; xi. 1; Is. liv. 4; lix. 16.

² Codd. however vary, often joining these small words with *Maqqeph*.

³ In 2 Chr. viii. 13, *Zaqeph* has four minor dichotomies following, but many Codd. (Ox. 4, 5, 9, 11, &c.) point here *R'bhla* instead of the first *Zaqeph*. I have not noticed any other instance.

ON THE RELATION OF S'GOLTA TO ATHNACH.

It has been up to the present day a moot point, whether S'golta is to be regarded as a main disjunctive, coordinate with Athnach, or as a subordinate in Athnach's clause. The following considerations will shew, I believe, beyond doubt, that the latter is the case:

1. Under the law of the continuous dichotomy, two *coordinate* accents are impossible. S'golta must be either a greater, or a less disjunctive than Athnach. But who will say that it is a *greater*?

2. *The Massora treats it as Zaqeph.* Thus the Mas. magna to Is. xiv. 9 gives a list of fourteen passages, which have אֶרֶץ with Zaqeph and Qāmeṣ⁴. But if we examine these passages, we find that two (Is. li. 13 and Jer. xxxi. 8) are pointed not with Zaqeph, but S'golta. Again in the Mas. magna to Neh. ix. 6 we are told that לְבָנָה occurs three times with Zaqeph, yet in this very passage it has not Zaqeph but S'golta⁵. In chap. viii I shall have occasion to quote another Massora, in which Shalshéleth (the name given to S'golta, when on the first word of the verse) is also spoken of as Zaqeph. It is strange that these Massoras have never been turned to account, or even noticed, by any writer on the accents (Jewish or Christian). Either the Massoretic text must be shewn to be corrupt in the several rubrics quoted⁶, or we must allow that the early Massoretes, by putting S'golta under the general category of Zaqeph, regarded it as *subordinated to Athnach*, in just the same way as Zaqeph is.

3. S'golta frequently stands where Zaqeph might with equal propriety have stood. Hence the two are found to *interchange* in Codd. Take, for instance, Dan. iii. 15 (where we have one of the longest Athnach-clauses in the whole text). Here some Codd. point with S'golta, others with Zaqeph; and so little disturbance does the substitution occasion that the whole long series of subordinate accents

⁴ One instance is Ps. xlv. 4 with R'bhia (Great). Properly the Palestinian Massoretes, when they introduced their system for the three Books, ought to have dropped this example from their list. But they did not venture to alter the old Massora, and left their readers to understand that Great R'bhia before 'Olev'-yored is the same as Zaqeph before Athnach. We may take it for granted that the original accentuation was

כִּי לֹא בְּחֶרֶבְכֶם יִשְׁרְאֲלֵיךָ חֲרוּעִם לֹא־הוֹשִׁיעָה לָמוֹ וְגו'

⁵ Ginsb. Mas., 2, § 622 c, may also be compared, where שָׁכַב (1 Sam. iii. 9) comes in a similar list.

⁶ I am aware that the word וְקָסִין fails in some MSS. for the first two of the Massoras quoted, but it is found in others, and among them some of the oldest (as Cod. Bab. and Add. 21161). *Its absence is easily accounted for.* The third Mas. did not admit (as we shall see) of being so readily altered by punctators and copyists.

preceding passes over from the one to the other without a break, save that the Zarqa immediately preceding S'gólta, has to be changed to Pashta before Zaqeph. We learn from this example (see also p. 86) that the rules for the division of Zaqeph's and S'gólta's clauses are *the same*, a further proof of the relationship between these two accents.

4. The chief logical pause in the verse, when S'gólta and Athnach occur together, is regularly marked by Athnach, shewing that S'gólta was regarded as *subordinated* to it, e.g.

'And he blessed them that day, saying [*S'gólta*], In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh [*Athnach*]. And he set Ephraim before Manasseh' (Gen. xlviii. 20).

'At that time Jehovah spake by Isaiah, the son of Amoz, saying [*S'gólta*], Go and loose the sackcloth from off thy loins, and put thy shoe from off thy foot [*Athnach*]. And he did so, going naked and barefoot' (Is. xx. 2).

Comp. Gen. i. 7; xxiv. 7; xxxvi. 6; 1. 5; Ex. xx. 24; Lev. xxii. 13; Num. iv. 15; Deut. ix. 4; 2 Ki. xxiii. 4; Jer. xxviii. 11.

S'gólta may indeed sometimes *appear* to be independent of Athnach, but all such cases admit of ready explanation from the rules laid down in chaps. iii and iv, for the logical and syntactical division of the verse. Many of the examples there given are instances of S'gólta.

5. It is surprising that those who insist on S'gólta's being *par dignitate* with Athnach, have not noticed the lack of *pausal forms* with it. It has them indeed occasionally, but *in the proportion in which Zaqeph, not Athnach, has them*. Comp. פָּה with פֶּה (Ex. xii. 22); פָּרַח with פָּרַח (xxv. 33); יְרֵשְׁלָם (2 Sam. xx. 3) with יְרֵשְׁלָם (v. 14); &c.

Other reasons might be adduced. I take it, however, for granted that they are unnecessary.

But if we are to accept S'gólta as a substitute for, and representative of Zaqeph, it may be asked: What is the difference between the two? and why could not Zaqeph always have stood, where we now have S'gólta? The difference is simply *musical*. The *melody* of S'gólta was quite distinct from that of Zaqeph; and its introduction into Athnach's clause is an indication of that love for *musical variety*, which is one of the marked characteristics of the accentual system. It has a Zaqeph *parvus* and a Zaqeph *magnus* (differing only musically), and S'gólta was a Zaqeph *major* or *maximus*, with a fuller and weightier melody, which served better to mark and emphasize the main pause in the longer clauses in which it usually occurs.

We are thus led to consider the musical laws which regulate the appearance of S'gólta. It can come only *once* in the verse, and then always marks the place of the main dichotomy in Athnach's clause. It may, therefore, have Zaqeph after, but never before it. Its proper place is *at a distance* from Athnach. For the ninth word, and

further, it is almost exclusively employed⁷. It is found, indeed, nearer to Athnach, but the nearer it comes, the less frequent—in comparison with Zaqeph—is its occurrence, till on the fifth word (where Zaqeph is as common as possible) it occurs but seldom, and on the fourth but twice⁸. These musical phenomena we can register, but not explain. We see only that here, as elsewhere, the accentuators allowed themselves the utmost liberty within the limits assigned by the melody.

SERVI OF ATHNACH.

One servus is 'Illûy⁹, or as we term it Munach; which is repeated, in the few passages in which there are two servi.

In יִירִיָּה (2 Sam. xii. 25) and שְׁעָמָיָם (1 Chr. v. 20), both compound words, the servus has taken the place of Métheg in the same word with Athnach¹⁰.

In ten or eleven passages the Palestinian¹¹ accentuation has introduced Tiphcha into the same word with Athnach. They are: וַיִּצְאֵנָה (Gen. viii. 18); בְּשִׁבְעָתֵיכֶם (Num. xxviii. 26); וַיָּבֹאֲתָה שָׁמָּה (2 Ki. ix. 2); מֵאֶפְרַיִם (Jer. ii. 31); קִפְרֵה־רֵבָא (Ezek. vii. 25); לְאֹפְנִים (x. 13); וַיֵּבֹא־שָׁמָּה (xi. 18); וַיֵּאמְרֵה־לָּהּ (Ru. i. 10); לְבָלֵא־בָהּ (Dan. iv. 9, 18); וַיִּשְׁבְּרֵבָהּ (2 Chr. xx. 8). See Mas. magna to 2 Chr. xx. 8. It is there stated that there was a difference of opinion (פְּלוּגָתָא) about Ezek. x. 13. Hence many authorities (Jequthiel on Num. xxviii. 26; Qimchi on Ezek. xi. 18; Man. du Lect., p. 103; &c.) number only ten.

It is vain to attempt to assign reasons for the anomalous accentuation in the above passages¹². See the remark under Silluq, p. 67.

Grammarians make the accent here a *servus*, and name it מְאִלָּא (see p. 26); but that it is really Tiphcha is clear from its having the servus of Tiphcha in Jer. ii. 31 (where most Codd. give also the subordinate disjunctive T'bhîr, אִם), and from Zaqeph immediately preceding in Num. xxviii. 26.

⁷ Zaqeph occurs but rarely on the ninth word, and still more rarely (some five or six times) on the tenth. Beyond the tenth word it is not found, except in a few corrupt passages, which I have corrected. On the eighth word Zaqeph and S'gôlta are about equally common, but on the seventh, and still more on the sixth word, the preponderance of Zaqeph is very marked.

⁸ Deut. iii. 19 and 1 Chr. vi. 62.

⁹ Mishp. hat. 12.

¹⁰ Baer has rightly dropped the servus in Hos. vii. 15.

¹¹ Cod. Bab. (which represents the Oriental punctuation) has no trace of this accentuation. In Jer. ii. 31 it has Munach instead; and in Ezek. vii. 25; xi. 18, Maqqeph fails.

¹² To mark still more the anomaly in Dan. iv. 9, 18, some few punctators and Ben-Bil. (Mishp. hat. 11) have given the previous word the impossible accent Azla, and so Baer has edited. But the great majority of Codd. point regularly with Mer'kha, as in Jer. ii. 31.

Corrigenda.

In a few verses Athnach has been wrongly placed. It is clear that we must point:

וְלִירוֹחַ מִשְׁפָּט לִישָׁב עַל־הַמִּשְׁפָּט (Is. xxviii. 6), with Add. 4708; K. 533; De R. 196; Hm. 9.

וּמִכְתִּי אֲנִישָׁה מֵאֵנָה הַרְפָּא (Jer. xv. 18), with Ox. 7; Vi. 5; K. 182; Hm. 16.

אֲמִימֵלֶאז הָעֵבִים זָשָׁם עַל־הָאָרֶץ יִרְקוּ וְאִם־יָפֹל עֵץ בְּדָרוֹם וְאִם בְּצָפוֹן מְקוֹם שִׁיפֹל הָעֵץ שָׁם יִהְיֶה: (Qoh. xi. 3). But I have found only one Codex, De R. 10 (old), which accents correctly.

Zaqeph fails, or has been falsely introduced, in some passages, which must be corrected as follows:

וְלֹא־יִמְכְּרוּ מִפְּנֵי וְלֹא יִמָּר וְלֹא יַעֲבִיר רֵאשִׁית הָאָרֶץ (Ezek. xlviii. 14), with Ox. 9, 12, 69; Erf. 1; &c.¹³

בְּרִמִּי אֲשֶׁר־יִחַבֵּר אֶל פְּלִהֲהֵימִים יֵשׁ בְּטוֹחוֹן (Qoh. ix. 4). So the old Codex., De R. 10 (see above), rightly points.

וְתִנָּבֵא אֹתוֹ מִתּוֹךְ בְּנֵי־הַפֶּלֶךְ הַפְּטוּמִים (2 Chr. xxii. 11). See 2 Ki. xi. 2. אֹתוֹ can never stand.

וַיִּנְחָצוּ לַפָּנִי אֶת מִזְבְּחֹת הַבָּעִלִּים (xxxiv. 4). The correction is equally necessary, with Ox. 1, 7, 9, &c.

The only objection to וַיֹּאמֶר (Gen. xxvii. 36; 1 Sam. xx. 29) is that Zaqeph is too far removed from Athnach. This the Massoretes saw, and appointed Pazer instead (Mas. to 2 Sam. xxiii. 17). For the same reason we must point וַיִּקְבְּצוּ הַמַּצְפָּתָה (1 Sam. vii. 6), with all Codd. that I have examined.

Early misprints, carefully preserved by subsequent editors, are אִיתִי בְּדִרְיָה מִנְּבֻעַת בְּנֵי בְנִימִן; (1 Sam. xi. 5); וַיֹּאמֶר שְׂאִיל מִה־לָּעָם כִּי יִכְבְּדוּ (1 Chr. xi. 31); מִדְּבַנִּי שְׂמֵעוֹן נְבוֹרִי חֵיל לְצָבָא (xii. 25). One would have thought that the veriest tyro in the accentuation would have seen that Zaqeph alone can stand in these cases.

Many mistakes have been already corrected in Baer's texts, e. g. Gen. i. 11; Is. xxviii. 21; Esth. vii. 8.

¹³ So it is better to point וַיִּחְלִיטֵנוּ (Lev. xxvii. 10), with Erf. 1, 2, 4; Jequthiel, &c.

CHAPTER VII.

Zaqeph

appears under two forms, Great and Little Zaqeph (p. 18). Great Zaqeph always stands *alone*.

In the present chapter we have to determine the rules for the division of Little Zaqeph's clause, which I shall call simply Zaqeph.

There may be *two* words (and no more) in Zaqeph's clause.

The rule for the foretone, as it shews itself before the leading accents, Silluq, Athnach, and S'gôlta, begins here to give way. It is only when Zaqeph's word is *long*¹, that the foretone Pashta² appears; otherwise, the servus (Munach) is employed. Contrast, for instance: וַיֹּאמֶר אֲבִרְהָם (Gen. xxi. 24) and וַיֹּאמֶר אֲבִרְהָם (xv. 3); וַיִּרְבֶּה אֲמִירָה (xxvii. 5) and וַיִּרְבֶּה אֲמִירָה (6); בָּזֹאת תִּדְעוּ (Ex. vii. 17) and בָּזֹאת תִּדְעוּ (Num. xvi. 28); וַאֲבָחַר בְּדָוִיד (2 Chr. vi. 6^a) and וַאֲבָחַר בְּדָוִיד (6^b). The musical principle that underlies these variations is not difficult to apprehend.

The rule for Munach is strictly carried out³; whereas that for Pashta is occasionally relaxed. Small words—particles, pronouns, and nouns in st. constr.—are sometimes found with Munach, instead of Pashta, as הִיא (Gen. ii. 13); לֹא (iii. 1); כִּי (vii. 10); כִּי (xxi. 16; and often); בְּנִי (Num. i. 28, 42; &c.); וְהָ (Jer. xxxviii. 21); וְקָלִי (Ezek. xxvi. 13); אֲשֶׁר (2 Chr. xxx. 7); &c. Even longer words of frequent occurrence are joined in the same way, as וַיְחַיֵּי (Gen. v. 15); לְמַטֵּה (Num. xiii. 7, 9, 14; &c.); וַאֲתָה בְּרִאשֹׁתָם (Ezek. xxi. 19; xxxiii. 7⁴; &c.). But

¹ The technical meaning of a *long* word has been already explained, p. 62 note.

² It is understood that, when speaking of Pashta, I include Y'thltbh.

³ The few exceptional cases in our texts may be all corrected by the testimony of Codd.: וַאֲחֵתָהּ לִיכְתֹּבָהּ בְּתִיכָנָה (Gen. xxxvi. 2); וַאֲדִירָם בְּאֵי (Is. lxiii. 3); אֲדִירָן (Dan. v. 8); גָּלַע בֶּן-בְּלוּר (1 Chr. i. 43); וַיִּבְרָא קִלְשָׁהִים (x. 8); וַאֲשִׁירֵי שָׁמְרָי (xxv. 17). Baer has already corrected Is. xl. 6; lxvi. 24; Ezek. ix. 10; Hab. iii. 8. Other instances I have not noticed.

⁴ See the Mas. parva to this passage, which fixes Munach.

all such forms occur also regularly pointed. So that here a certain license was allowed, and the punctators were at liberty in these unimportant matters to decide for themselves⁵.

It is *only* when there are *two* words (and no more) in Zaqeph's clause that the above rules apply.

When there are more than two words, the following cases will occur :

I. The main dichotomy may come on the *first* word before Zaqeph, and will always be marked by Pashta⁶, e. g. וַיִּקְרָא אֱלֹהִים לְאֹרֶךְ יוֹם (Gen. i. 5); הָלֹא אִם-תִּיטִיב שְׂאֵת (iv. 7). See text *passim*.

II. The main dichotomy may come on the *second* word before Zaqeph,

1. And will still be most frequently marked by Pashta (with servus following): וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה (i. 31); וַיֵּשֶׁב בְּרֶבֶךְ לָךְ לִמָּה תֵּרָה לָךְ (ii. 10); וַיִּתֵּן אֱלֹהִים רֶדֶךְ וְטוֹב וַיִּתֵּן אֶל-הַנָּעַר (xviii. 7).

2. But R'bhia is admissible (and is common enough), *if one of the following words be long*⁷. (Pashta will then appear on the intermediate word.) E. g. וַיַּעַשׂ אֱלֹהִים אֶת-חֵילֵת הָאָרֶץ (i. 25); וַיִּשְׁלַח מַאֲוֹת אֶמְהָ אֶרֶץ (i. 25);

⁵ But this license in small matters is no justification for the mistakes of our texts in such passages as Lev. viii. 27; xiv. 52; Jos. xxi. 16; 1 Sam. x. 18^b; 2 Sam. xvii. 5; 2 Ki. i. 3^b; Jer. xvii. 3; xxii. 23; Esth. ix. 25; Dan. i. 13; 1 Chr. xxiii. 19; xxv. 11, 13, 16; 2 Chr. xxviii. 3^b; xxxiv. 14; all of which must be corrected with the concurrence of Codd.

⁶ In Jer. xxvii. 9 we have in all our texts R'bhia! Point the second וְאֵל with Pashta (so all Ox. Codd.) in accordance with II. 2. In Joel iv. 7 מְעִיָּם must have (with correct texts) Zaqeph instead of R'bhia.

⁷ The condition that Zaqeph's word, or that preceding, must be *long*, for R'bhia to appear, is carefully observed. Hence we may have R'bhia in בְּנִיךְ אִם-יִשְׁמְרוּ בְּנִיךְ (2 Chr. vi. 16), because Zaqeph's word is long; but in אִם-יִשְׁמְרוּ בְּנִיךְ אֶת-דְּרָכָם לֵלְכָתָּ לְנָנִי (1 Ki. viii. 25), where both words are *short*, Pashta alone can be used. I have noticed only one exception: אֲשֶׁר אֶמְרֵתִי אֲתֵן (Ex. xxxii. 13), comp. p. 62 note. In Lev. xxvi. 25 I point גָּסָם, with Erf. 1, 3; Ox. 6, 16; and in Num. xxi. 6 אֶחָד, with Jequthiel, Norzi, &c.

וַיִּשְׁלֹם אֲבָרָהָם בְּפֶקֶד וַיַּחֲבֹשׁ אֶת-חֲמֹרֹו (vi. 15); הַתִּבְּהָ (xxii. 3); וַיֹּאמֶר הַשְׁבְּעָה לִּי (xlvii. 3).

We have here simply *musical variation*. Hence we may have the *same* expression pointed either way, with the full rhythmical cadence or not, e. g. אָמְרֵי הַבְּבִיר אֶתְשִׁלָּם (2 Chr. x. 14) and אָמְרֵי הַבְּבִיר אֶתְשִׁלָּם (1 Ki. xii. 14). This varying rhythmical cadence (though no one has observed the fact) runs through a great part of the accentual system. It is found with all the leading accents. We have already traced it before Athnach and Silluq; and shall notice it afterwards before S'golta and Tiphcha. (With R'bhia and the minor disjunctives it fails.)

III. The main dichotomy may come on the *third* word from Zageph.

1. R'bhîa is usually employed and is very common. (Of course, Pashṭa must follow on the first or second word.) וְהָאֶרֶץ הִיא וְיִקְרָא הָאָדָם שְׁמוֹת לְכָל-הַפְּהָמָה תְּהִי רֵבְהוּ (Gen. i. 2); וְהַשְׁמִיעַ יְהוָה אֶת-הַיְּהוּד קוֹלוֹ וְנָחַת (ii. 20); וְזָרַעוּ יִרְאָה (Is. xxx. 30).

2. Pashṭa is comparatively rare (although more frequent than Tiphcha on the third word before Athnach). Here the strict rule for the dichotomy again gives way: **הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי** (Gen. iii. 12); **וַיִּדְבֹּר יְהוָה אֶל-מֹשֶׁה לֵּךְ עֲלֶיהָ מִזֶּה** (Ex. xxxiii. 1); **לִכְן הִנֵּה יָמִים בָּאִים** (Jer. li. 47)⁸. In the same way, it is only occasionally that Pashṭa marks a *minor* dichotomy on the third word, under the heads following.

IV. But, when the main dichotomy comes on the *fourth* word or further, it is always marked by R'bhiā. Here several cases arise :

1. There may be only *one* minor dichotomy, occurring on the first, second, or third word, and necessarily marked by Pashta⁹:

^s The two words following *Pashta* are generally such as might be, and in Codd. often are, joined by *Maqqeph*. In four cases out of five, the first of them is *וְשָׁמַר*. It is to be observed that two *servi* cannot stand before *Zaqeph*, *without Pashta preceding*. Hence correct Ezek. xvi. 23 *וְשָׁמַר וְשָׁמַר* (with Ox. I, 13; Erf. 3).

* Unless R'bhia takes the place of Pashta on the second word, in accordance with II. 2, e.g. Judg. xiv. 19.

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם אֶחָד
(Gen. i. 9); וְהָיְתָה פַעֲמֹנִי דָוָד אֲשֶׁר שָׁמַר מִצִּוְתִי וְאֲשֶׁר
(1 Ki. xiv. 8); וַיִּדְבְּרוּ אֵלָיו אֵת הַלֵּךְ אַחֲרַי בְּכָל-לִבִּי
(Gen. xlv. 27).

2. There may be *two* or *more* minor dichotomies, requiring to be marked between R'bhia and Zaqeph. Such cases necessitate the *repetition* of R'bhia—just as Zaqeph itself is *repeated*, for the like purpose, before Silluq and Athnach—and that as often as is needful, till we come to the last dichotomy, accented as above.

Thus we have *two* R'bhias in אֲנָהּ אֲנַחֲנוּ עָלִים אַחֲנֵנוּ הַמָּסוּ (Deut. i. 28); וְנִסְכֵּךְ מִחֲרֵב וְנִלְכֵךְ אֵת כָּל-הַמִּדְבָּר הַגָּדוֹל הַנּוֹרָא הַזֶּה וְאֲשֶׁר וַיֹּאמֶר יְעֹן אֲשֶׁר עָבְרוּ הַגִּי' (i. 19); וְהָיָה אֵת-בְּרִיתִי אֲשֶׁר צִוִּיתִי אֶת-אֲבוֹתָם (Judg. ii. 20); and *three* R'bhias in 1 Ki. iii. 11 and 1 Chr. xiii. 2.

But this rule undergoes modification. It is a musical law that when R'bhia is to be repeated, *there must be three words or more* (i. e. a sufficient melody) *between the two R'bhias*¹⁰. Where this is not the case, the second R'bhia is *transformed*, and Pashta

¹⁰ The rule is simple enough, and should not have given so much trouble to accentuologists. Luzzatto (Torath emeth, p. 63 ff.) sets to work to *count the syllables* between the two R'bhias. But this is mere trifling, and leads to no result; as he himself would have found out, if he had examined a sufficient number of examples. The fact is, there is here, as elsewhere, common ground, on which the two accents meet. Thus, whilst in the great majority of cases, where only *three* words intervene, Pashta takes the place of R'bhia, in some twenty instances R'bhia maintains its position (see Lev. xxii. 3; Deut. i. 28; iv. 9, 19; xvii. 8; Jer. iv. 30; &c.). On the other hand, R'bhia is far more common where *four* words come between, and Pashta appears only in Deut. iii. 21; 2 Sam. ix. 7; Jer. xxiv. 8^b; xxxviii. 12; 2 Chr. i. 11. When there are *less than three* words, Pashta alone can be employed. Hence Judg. xv. 14 must be corrected by introducing the Munach-melody מָשַׁח (with Ox. and Erf. Codd.); and Pashta must come for R'bhia in Jer. xix. 13^b and 2 Chr. xxx. 6^b. When there are *more than four* words, R'bhia must stand. 1 Ki. xiv. 21 (2 Chr. xii. 13) therefore needs

put in its stead. Thus, with two R'bhîas due: בְּיוֹם הַזֶּה (נִבְקְעוּ כָּל-מַעֲנוֹת תְּהוֹם רִבְּהָ); (Gen. vii. 11, not בִּבְקָעוּ); וַיֹּאמְרוּ אֱלֹהֵי הָאֱלֹהִים בְּחֹלָם גַּם אֲנֹכִי יִדְעֵתִי כִּי בְתִם-לִבְבְּךָ (xx. 6, not יִדְעֵתִי). Comp. iii. 22; xxx. 15^b; Is. i. 7^b; iii. 16, 24; Jer. xx. 3^b; Ezek. x. 1; &c. Examples of this transformation are (as we should expect) much more numerous than those in which R'bhîa remains.

Three R'bhîas are often due, but in only two passages (given above) do they all stand. Either the two first are found, the third being changed to Pashta: וַיַּעֲלוּ אֱלֹהֵי סַרְנֵי פִלְשְׁתִּים (Judg. xvi. 5); וַתִּבְקַע הָעֵר וְכָל-אֲנָשֵׁי הַמִּלְחָמָה יִבְרְחוּ וַיֵּצְאוּ מִהָעִיר לִילָלָה (Jer. lli. 7). Or, the *second* R'bhîa is changed into Pashta, the *third* always maintaining its position¹¹, e. g. וַיֵּצֵא יִצְחָק וַיֹּאמֶר לַעֲשׂוֹ הֵן

correction, and we must either point שֶׁם (Ox. 7, 68), or מָקָל with Maqqeph (Ox. 13, 16, 72, &c.).

Does any one ask: What is the difference between counting the words and counting the syllables? I answer: A certain number of *words* means a certain *melody*, which makes all the difference in the world.

¹¹ We come then to the curious result that Pashta (as the representative of the R'bhîa, which it has displaced) is a *greater disjunctive* than the R'bhîa which follows. Had the *second* and *third* R'bhîas been *both* changed into Pashta, we should have had, with the foretone to Silluq, *three* Pashtas following one another, which would doubtless have been unmusical. (This concurrence is condemned by all Jewish writers on the accents.) Hence the first of three Pashtas in 1 Ki. viii. 25 (2 Chr. vi. 16) must be corrected to Azla, לַעֲבֹדְךָ. Y'thîbh and two Pashtas are as bad. Correct יַעֲנֵן (2 Ki. x. 30) and אֶל-עֲשָׂא (Ezra vii. 25).

Two Pashtas often come together. But then the first is always due to transformation, and R'bhîa must precede. Observe how וַיִּזְמְנוּ וַיַּעֲמִדוּ בְּחַקְלָה הַבְּרָכָה (2 Ki. xviii. 17) becomes changed into וַיַּעֲמִדוּ בְּחַקְלָה (Is. xxxvi. 2), when וַיִּזְמְנוּ is dropped. Hence such careless mistakes as occur in Cant. i. 16 (point הַזֶּה with Azla); Ezra vi. 8^b (point מִלְּפָנֶיךָ with Azla); 1 Chr. vi. 17 (לִפְנֵי with Azla); 1 Chr. xxi. 17^b (אֵלֶיךָ with Azla); 2 Chr. vi. 13^b (עָלֶיךָ); and xvi. 12 (שְׁלֹשִׁים), must be at once corrected.

גִּבֹּר שְׁמִתָּיו לָךְ וְאֶת-כָּל-אֲחָיו נָתַתִּי לָךְ לְעֶבְדִּים (Gen. xxvii. 37); וַיִּקְהֵל הָעָם עַל-אֶהֱרֹן וַיֹּאמְרוּ אֵלָיו קוּם! עֲשֵׂה-לָנוּ וַיַּעַזְבֵנוּ עִמֵּי זָכָר-נָא (Ex. xxxii. 1); מִה-יַעֲזֹץ בְּלֶךְ מִלֶּךְ מוֹאָב¹² (Mic. vi. 5)¹³.

There are but three examples, where R'b'hîa is due *four* times, viz. 2 Sam. xiv. 7; 1 Ki. ii. 24; 1 Chr. xiii. 2; and only one, with R'b'hîa due *five* times, Ezra vii. 25.

SERVI OF ZAQEPH.

Great Zaqeph has no servus.

Little Zaqeph may have *one* or *two* servi, both of which will be Munachs (as we term them). Properly, as all careful writers on the accents lay down¹⁴, the servus, when there is only *one*, is M'kharbel (p. 23), if it comes on the *first* letter of the word, as רָנַע; and 'Illûy, if it comes on any other letter, as וְרָנַע. With *two* servi, the first is always M'kharbel, the second 'Illûy.

RULES FOR MUNACH AND M'THÎGA IN THE SAME WORD WITH LITTLE ZAQEPH; AND FOR GREAT ZAQEPH¹⁵.

We have once more to deal with musical variations (see p. 18).

1. If Zaqeph stands without its servus (Munach) in the previous word, this servus may take the place of Métheg¹⁶ in the same word

¹² In this example note how the R'b'hîas and Pashtas come from syntactical division in *successive* words. So also in 1 Sam. v. 8; Zech. iv. 12; &c.

¹³ Of the many examples that come under this head, fully a third are falsely pointed in our texts. See Corrigenda. In 1 Chr. v. 21, the first R'b'hîa, on which the whole chain of the accentuation depends, has been changed to T'lîsha! and yet none of our modern editors has thought of correcting.

¹⁴ See e.g. Ben-Bil. Mishp. hat. 13.

¹⁵ For these rules, I have found nothing satisfactory in any treatise on the Accents. Heidenheim, in Mishp. hat. 13, 14, is inaccurate and incomplete. His texts shew that he had no clear ideas on the subject.

¹⁶ It is understood, the *light* Métheg, for the heavy Métheg (Ga'ya) does not admit of such substitution. Hence Munach cannot come in לְוֹרָעָם (Ex. xxxii. 13) or אֶת-הַלְוִיִּם (Num. viii. 6). On the distinction between the two Méthegs, and the rules for their employment, see Baer in Merx' Archiv, i. pp. 57 ff. and 194 ff., or Ges., Heb. Gr., § 16. 2.

with Zaqeph, only not on the *first letter*¹⁷, e. g. אֶל־הָאֱשֶׁה (Gen. iii. 1, but הָאֱשֶׁה, ver. 13); וַיִּרְעֵי (iii. 7); וַיֵּאמְרוּ (xviii. 5); וַיִּקְחֵם (Deut. ix. 26); מִן־אַחֲרָם (Judg. ii. 18); בִּלְיָי (Is. xxvi. 14)¹⁸.

EXCEPTIONS. Forms like וַיַּעֲשֵׂי (Deut. xxxiv. 9), and וַיִּחַטֵּי (Is. lxiv. 4), retain the Métheg¹⁹. (It would seem that the short vowels, Pathach and S'gôl, so near to the tone, have not strength enough for the accent.) On the other hand, in מִנְחָרִית (Gen. xix. 34, and often); אֶל־נַעֲמִי (Ruth iv. 14), owing to the notion of Jewish grammarians that the Qāmeṣ is long²⁰, Munach appears.

When the foretone Pashta comes in the word immediately preceding, no further musical change is introduced, but when Zaqeph's word stands *alone*, and Munach (according to the rule just given) is not admissible, one or other of the following changes takes place:

2. If there is a closed syllable in the word, separated by one or more others—or, at least, by vocal Sh'va—from the tone-syllable, an emphatic intonation (a *high* tone, as the position of its sign above the word implies) was introduced, serving as a forebeat (*Vorschlag*) to Zaqeph, in the absence of the foretone. It was known as מְחִינָה²¹, being like an upper Métheg (comp. the use of the term in the accentuation

¹⁷ See Chayyug, p. 127, l. 28, and Qimchi, עַם סוֹסֵר, p. לב, l. 16. The musical reader may perhaps see the reason for this restriction. Ordinary texts indeed often place the servus under the *first* letter, and even the Mas. parva is wrong at 2 Ki. ii. 11, בָּשֶׁם ב' בָּשֶׁם.

¹⁸ Our texts, of course, need constant correction. They omit the Munach where it is due, introduce it when it stands already in the previous word, &c. Even the Massoretes have not always been as correct as we should have expected. Thus, at מִבְּיַחֲלֵל (Gen. xxxv. 16) we have the rubric: ג' בָּשֶׁם סוֹסֵר, when there are really *six* instances that require to be so pointed, viz. Gen. xxxv. 16; Jos. viii. 17; 1 Ki. xii. 32 (*dis*); xiii. 4; Am. vii. 13. (In the last passage, Baer's correction cannot stand. It is against the syntactical division and Codd.) And again, in the Mas. finalis, p. 17, הַבְּחִיִּים ג' בָּחֵרִי שְׁעִמִּי, to the three examples given we must add a fourth, 2 Chr. xxxiv. 11.

¹⁹ This punctuation for the derivatives of קָטָה is fixed by the Mas. fin., p. 51 (comp. Dikd. hat., § 35). Analogy decides for the kindred forms. Codd. and printed texts have, however, constantly Munach in such forms. Hence has arisen a false Mas. given at Num. xxvi. 44 (more fully by Jequthiel at ver. 17), which assigns the following accentuation to לִבְנֵי־עֲקֵזָן, ver. 40.

²⁰ See Preface to Baer's edition of Job, p. vi.

²¹ Mishp. hat. 13^b. It would further appear that it was in reality a kind of Métheg (i. e. heavy Métheg = Ga'ya), the difference being that it gave a more marked *musical* expression to the syllable than Ga'ya would have done (Ben-Naphthali has Ga'ya. We thus see that it is only in syllables that admit of Ga'ya, that

of the three Books, טעמי אמ"ח, p. 70). Properly, like *Munach*, it is *non-initial*, yet the tendency is to place it (on musical grounds) as near to the beginning of the word as possible, and under certain conditions it is found on the *first* letter. The following examples exhibit it in its ordinary position: וְאֶבְרָהִם (Gen. xviii. 18); וְהִתְקַדְּשׁוּם (Lev. xx. 7); וְכָל-יִשְׂרָאֵל (Deut. xiii. 12); הַנִּסְתָּרִית (xxix. 28); וְאֶתְנֶה (Gen. xxxiv. 12); שְׂמֹרֶלְךָ (Ex. xxxiv. 11)²³.

Initial M'thiga is due to *transposition*:

(a) In forms like אֶת-נִדְּלָךְ (Deut. iii. 24); וְיִפְסְחִי (1 Ki. xviii. 26); וַיִּשְׁמְעִי (Ezra iv. 1), &c., M'thiga is transposed to the first syllable, to cancel the Ga'ya (לכטול הנוניא) as Jewish grammarians express it²⁴ which is due there²⁴. Ga'ya and M'thiga, from the similarity of their character (see note 21), could not come together.

(β) But Ben-Asher and his school went further. If Ga'ya was only *admissible* in certain forms, on the first syllable, they equally transposed to it the M'thiga, which we should have expected to find on the second syllable. So I explain such cases as וְכִחְטִאֲלוּ (1 Ki. xv. 34); וַיִּפְקְדֵם (Is. xv. 7); וְדִבְרֵי-יְהוָה (2 Ki. xx. 4); and אֶל-הַמִּקְלוֹם (Gen. xix. 27); כִּי-הָשִׁיבָהּ (Lev. xxv. 12); אֶת-הַדְּבָרִים (Ex. xxxiv. 1)²⁵. It is only in the above forms that I have found this transposition.

this sign can appear). The musical value we learn from Ben-Bil.'s statement, l. c., that M'thiga comes before Zaqeph, לְחִיקוֹן הַנְּגִינָה, 'for the right ordering of the melody;' and in the present day it has a distinct melody assigned to it in the chanting (although whether it is correctly rendered is another question). The old grammarians had however no idea of any musical relationship between it and Pashṭa or Azla, which it resembles in form.

The sign has a variety of names. The most common is מְקָל, 'stroke.' Grammarians, who wrote in Arabic, term it مَمْرَظَة (see טעמי אמ"ח, p. 112, and Ginsb. iii. p. 51) from همز, *impulit*, in reference to the impulse of the voice in the intonation. Hence doubtless the name דְּרִבּוֹן, 'goad,' = مَمْرَظَة (Man. du Lect., p. 77 infra). Qimchi (עש סוטר, p. 16) calls it מְרָאָה מְקוֹם, 'indicator,' and by a name taken from the form, מִשְׁשׁ קָטָן, 'little Pashṭa.' The name in modern use, Qadma = Azla, is similarly derived and equally incorrect.

²³ It will not be expected that I should point out the mistakes of our texts. The matter is not of sufficient importance. Even Baer is not always consistent.

²⁴ See e. g. Mishp. hat. 14* supra.

²⁵ That this is Ben-Asher's pointing may be seen from the חלופים to Lev. xxv. 37; Deut. iii. 24. On the rule for Ga'ya in the examples given, see Merx' Archiv, i. p. 197.

²⁶ Comp. Ben-Asher's pointing in the חלופים to Deut. x. 2. That Ga'ya is admissible, although irregular, in such cases, may be seen from examples cited in Mishp. hat. 58*, and by Baer in Merx' Archiv, i. p. 201. Ben-Naphtali has it always.

3. When Zaqeph stands alone, and neither *Munach* nor *M'ithga* is admissible (according to rules 1 and 2) in its word, it takes the form and melody of GREAT ZAQEPH, e. g. וַיֵּץ (Gen. ii. 9); וַיֵּאמֶר (iii. 10); וַיַּחֲרֹשֶׁת (v. 6); וַיִּבְרָאֵלָהּ (xx. 4); הִבְזִיחָהּ (xxxiv. 31); וַיִּדְעֻם (Ex. xvi. 6); וַיַּעֲבֹר (Gen. xxxii. 23); וַיִּבְעֵסוּ (1 Ki. xv. 30); וַיִּלְעָשׂוּ (2 Chr. vii. 17); מֵאֲחֵרָי (xxxiv. 33).

Punctators and editors (even the best) exhibit the utmost confusion in the employment of this accent, pointing the *same form*, and frequently even the *same word*, sometimes with Little, sometimes with Great Zaqeph! And yet the rule above given is simple enough. It will be necessary therefore to correct such instances as ²⁶ וַיִּלְחַבְּדִיל (Gen. i. 18); וַיַּעֲלֵב (xxx. 47); הִאֲזִיחָהּ (Lev. xvi. 29); אֶל־הַתַּעֲלֵי (Num. xiv. 42); וַיַּעֲשֵׂי (Josh. i. 16); וַיַּעֲשֵׂי (2 Sam. xxi. 14); וַיִּבְנֶהָ (Is. i. 30); לְמַעַנִּי (xxxvii. 35); וַיִּמְחֶרֶי (lix. 7); וַיִּרְאֶיָּהּ וַיִּשְׂרָאָהָ (Jer. li. 61); אֶל־יַעֲרֵי (Jon. iii. 7); in all of which, and other similar examples, *Great Zaqeph must appear*.

Corrigenda in Zaqeph's clause.

1. Where three R'bhiyas are due, and the second has been transformed to Pashṭa, punctators—misled by the usual consecution of R'bhiya, Pashṭa, and Zaqeph—have frequently changed the third R'bhiya into Zaqeph, and this false accentuation has passed into our texts. Thus R'bhiya must be restored to its rights²⁷ in הִתְוַדָּהּ (Josh. i. 7), with Ox. 1, 5, 7, 8;—הִאֲרָץ (Judg. ii. 1), Ox. 10, 2322, 2323, 2328;—נִשָּׂא (1 Sam. x. 3), Ox. 1, 5, 6, 8;—וַיַּעֲבֹרָהּ (xiv. 6), Ox. 1, 5, 6, 8;—עֹדֶר (xxviii. 15), Ox. 5, 6, 10, 15;—וַיֵּאמֶר (2 Sam. xv. 2), Ox. 12, 92, 2322;—פִּיתֹת (1 Ki. v. 17), Ox. 6, 7, 10; Bomb. 2;—עֲמִיָּים (xii. 6; 2 Chr. x. 6), Ox. 5, 6,

²⁶ וַיִּלְחַבְּדִיל is found in Ox. 5, 21, 35; Harl. 1528; Or. 1379; Add. 4709; &c. I give ample MS. authority here, because this is the example which has misled writers on the accents from Qimchi's time (עש סופר, p. 16) downwards. Finding the word falsely accented in their texts, and contrasting it with וַיִּלְחַבְּדִיל, ver. 14, they jumped to the conclusion that Métheg was the cause of Little Zaqeph, without considering the numberless instances in which Métheg (even when it occurs twice in the word) exercises no such influence.

²⁷ As the accentuation is wrong in only *one word*, I have not thought it worth while to quote the passages at length. The student will doubtless look them up for himself, and observe how the sense requires the correction in each case. The testimony of more Codd. might have been given had it been necessary.

7, 8;—הַעֲלִיָּה (1 Ki. xvii. 19), Ox. 7; Par. 30, 89; K. 182;—אֲלִי (xxi. 4), Ox. 1, 6, 13, 15;—הַאֲנָשִׁים (2 Ki. x. 24), Ox. 1, 76, 2322, 2323;—עֲמִיד (1 Chr. xxi. 16), Ox. 4, 9, 11; Erf. 3;—עֲיִהוּ (2 Chr. xxvi. 18), Ox. 4, 9, 12, 15;—לִירֵשׁ (xxxii. 31), Ox. 1, 9, 11; Erf. 3;—and לְטֹהַר (xxxiv. 3), Ox. 4, 5, 9, 11. Baer has already corrected Gen. i. 11; xvii. 19; Ezek. xliii. 7; xlvii. 8; Qoh. ix. 9; Esth. vii. 8; Dan. vii. 19²⁸.

The same mistake shews itself, but not so frequently, in the change of *Pashṭa* into *Zaqeph*, with *R'bhia* and *Pashṭa* preceding. So we must correct צִרְעָה (1 Ki. xi. 26), with Ox. 1, 7, 10; Erf. 2;—יִבְנֶה הַמֶּלֶךְ (2 Ki. xi. 17), Ox. 5, 8, 10, 12;—and מִכָּל־הַמֵּאֲחָזִי (Ezek. xviii. 21), Ox. 1, 7; Erf. 2, 3.

2. Another frequent source of error is the confusion between *Azla* and *Pashṭa* in *Zaqeph*'s clause²⁹. The student need never scruple to put the one for the other, where a change is necessary, e.g. בְּהֵרָא (Deut. xxxii. 50); אָבִי (1 Ki. xii. 11); נָקַל (Is. xlix. 6); וְלִבִּי (Qoh. vii. 25). Compare the corrections, p. 79, note 11.

3. The blunders of Van der Hooght's text, copied without scruple by Theile, Hahn, and J. D'Allemand (whose texts are unfortunately in common use with students), are often under this head most provoking. Thus *Zaqeph* is substituted for *Gersháyim*, and vice versa! כְּגֵרִים (Num. xv. 23) for מְגֵרִים; and see other instances in Is. xii. 4; Ezek. xxiii. 43; xxiv. 27; xl. 49; Neh. v. 9; 2 Chr. xvi. 1; xxxv. 15. In Josh. xi. 8, *Gersháyim* is repeated (the second time for *R'bhia*)! In Judg. xiii. 8^b and 2 Chr. xxv. 23^b, it divides *Zaqeph*'s (for *R'bhia*'s) clause! And in Jer. i. 1^b, *Tiphcha* (instead of *Pashṭa*) is made to divide *Zaqeph*'s clause! These are specimens of the egregious mistakes which, once introduced into a text regarded as standard, have been preserved with religious care by subsequent editors, who have not taken the trouble of consulting the far more correct and reliable text (founded on a careful collation of MSS.), brought out soon after Van der Hooght's, by a much more competent scholar, J. H. Michaelis.

²⁸ Luzzatto pointed out the errors in most of the above passages, *Torath emeth*, p. 63 ff.; but was not able always to adduce MS. authority for his emendations. No other writer on the accents—Spitzner, Ewald, &c.—had been at the pains of tracing out and drawing attention to these manifest mistakes.

²⁹ So Ginsburg, in his edition of the *Massora*, constantly confounds them.

CHAPTER VIII.

S'GOLTA.

THIS accent must, on musical grounds, be always preceded by its foretone, *Zarqa*¹.

It cannot therefore stand on the *first* word of the verse. When due there (according to the notions of the accentuators), it gives place to *Shalshéleth* (p. 17). Yet there are only seven words, in which this substitution takes place: וַיְהִי מָחָדָּה (Gen. xix. 16); וַיֵּאמֶר (xxiv. 12); וַיִּמְאֵן (xxxix. 8); וַיִּשְׁחָט (Lev. viii. 23); וַיִּבְהַלּוּ (Is. xiii. 8); וַיֵּאמֶר (Am. i. 2); וַאֲמַר-לֵהּ (Ezra v. 15)².

Why, one naturally asks, a special sign for just these few (mostly unimportant) instances? There was no *necessity* for its introduction at all. For if we examine the passages, and compare the rules (p. 73) for the interchange of S'golta and Zaqeph, we shall see that *Zaqeph might have stood in every case*. When, instead of employing Zaqeph, the accentuators chose to introduce a new accent, it must have been because they designed to attach a *special meaning* to the passages in question,—to which they sought to draw attention by a peculiar melody and a peculiar sign³. That meaning has, however, as in other similar cases, been lost. Not that the loss is a serious one. For we may be sure that we should have had some fanciful Midrash explanation, which we can well afford to dispense with⁴.

¹ It is also invariably followed by *Athnach*,—another proof (if further proof were needed) of its *dependence* on *Athnach*. In Job i. 8 and Ezra vii. 13 *Athnach* is wanting; but here S'golta has been wrongly placed, and must be changed into *Athnach* (see Baer's notes).

² See Mas. to Lev. viii. 23.

³ No other explanation seems possible. For note the strange selection! *Three* out of the seven words are forms of *אמר*, and how often does this verb stand at the beginning of the verse! Note too that *emphatic* words in this position,—as וַיִּשְׁחָט (Lev. xxi. 8); וַיִּבְהַלּוּ (Deut. xi. 28),—which, if a special accent was to be employed, had a claim to be marked by it, are passed over! There seems also something fanciful in the very *number* of the passages selected, four from the Tora, two from the Prophets, and one from the K'thubhim,—making up the sacred number seven!

⁴ Such as is given in the Midrash שו"ב לקח on Gen. xxxix. 8: וַיִּמְאֵן מִיָּאֵן וְיִשְׁחָט מִשְׁחָט וְיִבְהַלּוּ מִבְּהַלּוּ; or such as I found assigned to Jehuda Hæsid in Zalman the punctator's treatise on the accents (Par. 5), where, speaking of *Shalshéleth*, he says: בכל מקום שהיא בא מרבו הענין מלאך בפירוש: או במורש, i. e. there is a reference to an angel (!) either direct or implied.

I have only one point of interest to mention in connection with this accent. The Mas. to Lev. viii. 15 runs thus⁵: אָז וּזְמַן מִן תְּרִין בַּעֲנִין קָרָמָא (Lev. viii. 15) וְשִׁחֲטֵם (ii. 13) הַפִּזְבֵּב (Gen. ii. 11) וְסִי הַפִּזְבֵּב רַבִּיעַ תְּנִי זָקָה וְסִי הַפִּזְבֵּב (Gen. ii. 11) וְשִׁחֲטֵם (viii. 23) וְסִי (viii. 23) וְשִׁחֲטֵם (i. e. eleven groups of two words each in the same section, the first with R'hia, the second with Zaqeph, &c.). N.B. The Shalshéleth in Lev. viii. 23 is here put under the general category of *Zaqeph*. We see then that the Massoretes well understood, not only that S'gôlta is the representative of Zaqeph, but that Shalshéleth, which takes the place of S'gôlta, is equally so⁶. I have already (p. 71) drawn attention to the importance of this rubric. How is it that no writer on the accents has taken notice of it?

When there are only *two* words in S'gôlta's clause, Zarqa necessarily comes on the first, וְיִאמְרוּ הָאָדָם (Gen. ii. 23).

When the clause consists of *three* or *more* words, the following cases will occur. (Here we have only to substitute Zarqa for Pashta, and we have a mere repetition of the rules already laid down for the division of Zaqeph's clause):

I. The main dichotomy may be on the *first* word before S'gôlta, and will then be always marked by Zarqa: וַיַּעַשׂ וַהֲיָה יְהוָה נֹצֵב עָלָיו וַיֹּאמֶר (Gen. i. 7); וְיִאמְרוּ אֱלֹהִים אֶת־הָרִקְעִי (xxviii. 13).

II. The main dichotomy may come on the *second* word,

1. And will be still generally marked by Zarqa, e. g. הַנִּפְלְאִים וְאֵלֵךְ פָּרִי בְּהֶמְתָּהּ וּפָרִי (Gen. vi. 4); וְיִאמְרוּ אֱלֹהִים אֶת־הָרִקְעִי (Deut. xxviii. 51).

2. But R'hia is admissible *if one, or both, of the following words be long* (Zarqa then coming on the first word), e. g. הַמְלֵאךְ הַגָּאֵל אֶת־הַנְּעָרִים מִכָּל־דָּע וַיְבָרֶךְ (Gen. xlviii. 16); הַשֶּׁלֶחַ בָּיָם צִירִים וּבְכָל־יָמָא עַל־פְּנֵי־מִים (Is. xviii. 2). See also Ex. xxxvi. 2; Num. xxi. 5; xxiii. 3; Deut. i. 41; iv. 39; Jer. iii. 25; xviii. 21; xxxi. 8, 9.

⁵ Comp. ואכלה ואכלה, § 227.

⁶ Ginsburg, v, § 234, copying from a false text (when correct texts without number were available), or himself introducing an unwarrantable correction, has pointed וְיִשְׁחָטֵם, in direct opposition to the Mas. he gives directly after, § 236! Even were Zaqeph due, it must be Great Zaqeph.

III. The main dichotomy may be on the *third* word.

1. R'bhîa is usually employed to mark it, and is very common (Zarqa following on the first or second word): הָעֵידֹתַי בָּכֶם (Zarqa following on the first or second word): הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אֲבֹד תִּאְבְּדוּן מִיָּהָר (Deut. iv. 26); לָכֵן אֲחַלֵּק־לּוֹ בְּרָבִים וְאֶת־עַצְמוֹתַי יַחְלֹק שְׁלָלָהּ (Is. liii. 12).

2. Zarqa occurs (like Pashta before Zaqeph), but is comparatively rare, הֵן לֹא מוֹעֵף לְאִשְׁרֵי מוֹצֵק לָהֶן (Is. viii. 23); see Gen. iii. 14; Ex. xxviii. 27; Deut. xii. 1; Am. ix. 14; Neh. ix. 32.

So it is only occasionally that Zarqa marks the *minor* dichotomy on the third word, under the following heads.

IV. When the main dichotomy is on the *fourth* word or *further*, it is always marked by R'bhîa⁷.

1. The minor dichotomy may be on the first, second, or third word, and is necessarily marked by Zarqa, e.g. זָכוֹר אֶת־יְיָ (Zarqa, e.g. זָכוֹר אֶת־יְיָ הַשָּׁבֹת לְמַדְשׁוֹ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֵשֶׂת כָּל־מְלֹאכֶתָהּ (Ex. xx. 8, 9); יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֵרֶב (Deut. iv. 10); וַיֹּאמְרוּ מֶה הָאִשֶּׁם אֲשֶׁר נָשִׁיב לוֹ (1 Sam. vi. 4).

2. There may be *two* minor dichotomies. Here R'bhîa has to be *repeated* (as before Zaqeph), e.g. וַיֹּאמֶר הַפֶּהֶן הָרֶב גְּלִית הַפִּלְשֹׁתַי אֲשֶׁר־הִכִּיתִי בְּעַמֶּק הָאֵלֶּה הִנֵּה־הִיא לִוְיָהּ בְּשִׁמְלָהּ (1 Sam. xxi. 10); and so in Ex. xx. 3-5⁸; Deut. v. 7-9⁸; 1 Ki. ix. 9; Dan. iii. 15; v. 23; 2 Chr. vii. 22.—Or, Pashta comes instead of the second R'bhîa (under the same conditions as with Zaqeph, pp. 78, 79): וַיֹּאמֶר הָעָם אֶל־שְׂאוּל הַיּוֹנָתָן (1 Sam. xiv. 45). Comp. Deut. xii. 18; Josh. xviii. 14; 2 Sam. iii. 8; 1 Ki. xii. 10; xviii. 21.

⁷ Marked falsely with Zaqeph in our texts, 1 Sam. xi. 11; 2 Chr. xiv. 7.

⁸ According to טעם העליין. Ex. xx. 2 and Deut. v. 6 must not be included in S'golta's clause, but pointed with the *single* accentuation (as in many Codd. and by Heidenheim in his edition of הקירא (עין הקירא). The dichotomy marked with Zaqeph, as in our texts, is impossible.

Where, however, Pashta would come *close* to Zarqa—i. e. adjoining it, or with only one word between—it is changed into Zarqa (of course only on musical grounds), and Zarqa appears *repeated*⁹: וַיְהִי בַּחֲצִי (Ex. xii. 29); וַיָּקָם דָּוִד וַיָּבֹא (1 Sam. xxvi. 5). Comp. Gen. xlii. 21; 2 Ki. i. 6; vii. 13; Is. xx. 2; xlv. 14; Jer. xxi. 4; Job i. 5; &c.¹⁰

3. There is only one passage in which *three* minor dichotomies occur¹¹, and for this isolated case a peculiar accentuation was fixed,—*three* Zarqas follow one another: וַיְדַבֵּר אֱלֹהֵי כְה־אֶמֶר (2 Ki. i. 16). The regular accentuation would have been יְהוָה יַעַן אֲשֶׁר־שָׁלַחַת מַלְאָכָיו לְדָרֹשׁ בְּבַעַל זְבוֹבִי אֱלֹהֵי עֲקָרִי (2 Ki. i. 16). The regular accentuation would have been לְדָרֹשׁ מַלְאָכָיו, as in similar cases under Zaqeph. Verse 6 might have been accented in the same way.

SERVI OF S'GÔLTA.

S'gôlta may have (like Zaqeph) one or two servi, both 'Tlûys (Mishp. hat. 32), or, as we term them, Munachs. See examples above.

Corrigenda.

It has been already mentioned that in Job i. 8, and Ezra vii. 13, S'gôlta must be changed into Athnach. For the former passage, *all* Codd. (as far as I have observed) are right; for the latter, *not a single one*!¹² Even Ben-Asher's famous Codex at Aleppo is wrong.

S'gôlta stands on the wrong word in Josh. x. 28 and 2 Chr. vii. 5. Point the former וַיִּכְהָ לְפִי־הָרֹב וְאֶת־מַלְכָּהּ הַחֵרֶם אוֹתָם וְגו', with almost all Codd.; and the latter וַיִּזְכֹּר הַפֶּלֶךְ שְׁלֹמֹה אֶת־זִבְחֵהּ הַבֶּקֶר וְגו', with Ox. 1, 4, 9; Erf. 1, 3; &c.

⁹ Comp. the change of Great R'bhlā into Šinnor (Zarqa), under similar circumstances, in the accentuation of the three Books, p. 56.—But Zarqa cannot be repeated, unless R'bhlā precedes. Hence נָם (1 Sam. ii. 15) must be changed into נָם or נָם, with various Codd., although Ben-Bil. (Mishp. hat. 7^b) supports it. On Is. xlv. 1, see Notes at end.

¹⁰ In Lev. xvii. 5; Josh. xxii. 5; 2 Chr. xxiii. 18, Maqqeph has fallen out after אָשֶׁר, and in 2 Chr. xxxv. 24 after עַל. In 2 Ki. iv. 13 we must point R'bhlā for the first Zarqa, אֶמֶר־נָא אֵלֶיךָ (so Ox. 31, 68; De R. 2).

¹¹ With Zaqeph (as we have seen) there are many such instances. The reason of the difference is that Zaqeph constantly divides Athnach's clause *near* to Athnach, whereas S'gôlta's proper place is *at a distance* from Athnach, with a shorter clause between it and the beginning of the verse.

¹² Baer indeed names one Codex, but the Athnach there is due to a second, and apparently quite modern, hand.

CHAPTER IX.

TIPHCHA.

TIPHCHA's word often stands alone, as בְּרִאשִׁית (Gen. i. 1).

When there are *two* words (and no more) in the clause, the servus will precede, as יְהִי רָקִיעַ (i. 6); יְהִי־עֶרֶב וַיְהִי־בֹקֶר (i. 5); but T'bhîr is sometimes found, when Tiphcha's word is *long*, e. g. 1 Ki. ii. 46; Jer. xxxiv. 5. (Comp. p. 75; but there is no *rule* here, as in the case of Zaqeph.)

When there are *three* or *more* words in the clause, we find, *mutatis mutandis*, the rules for the division of Zaqeph's clause again carried out:

I. The main dichotomy may come on the *first* word before Tiphcha, and will then be regularly marked by T'bhîr, e. g. וַיִּבֶן יְהוָה אֱלֹהִים וַיֵּרָא אֱלֹהִים אֶת־הָאָדָם (Gen. i. 4); וַיִּפֹּל יְהוָה אֱלֹהִים¹ תְּרִימָה עַל־הָאָדָם (ii. 21).

II. The main dichotomy may come on the *second* word,

1. And will still be generally marked by T'bhîr, e. g. וַאֲמַרְא אִם־אֶמְצָא בְּסֶדֶם חַמְשִׁים צְדִיקִים (iii. 10); וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצִּלְע אֲשֶׁר־לָקַח מִן־הָאָדָם (xviii. 26); וַיִּבֶן יְהוָה אֱלֹהִים¹ (ii. 22).

2. But *R'bhîa* is admissible—as before Zaqeph—if *one of the following words be long*. (The intermediate word will then be always marked with T'bhîr¹.) Thus: יֵאָכֵל גּוֹיִם צָרִי (Num. xxiv. 8); וַיַּחֲתִּימוּ הָאֲנָשִׁים לְהָשִׁיב יָגֶם (Jon. i. 13); וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עֲרִיהֶם (Josh. ix. 17).

¹ Texts must therefore be corrected in Ex. xxx. 7; Lev. iv. 4; &c. In Job i. 1, I point with Ox. 4, 5, 7, 9, &c., אִישׁ הָיָה בְּאָרְצָאָנִי (see Norzi).

III. When the main dichotomy comes on the *third* word, or further, it is always marked by R'bhîa. Here the several cases we have had before repeat themselves:

1. There may be *only one* minor dichotomy, which is due on the first or second word. This dichotomy will be marked with T'bhîr: וַיִּשְׁעֵם לָבֶן בַּבֶּקֶר וַיִּנְשָׁק לְבָנָיו וּלְבָנוֹתָיו (Gen. xxxii. 1); וַחֲקַמְתִּי אֶת-בְּרִיתִי בֵּינִי וּבֵינָהּ וּבֵין זֶרַעַי אַחֲרֶיהָ לְדֹרֹתָם; (xvii. 7); כִּי לֹא אֱלֹהִים הֵמָּה כִּי אִם-מַעֲשֵׂה יְדֵי-אָדָם עֵץ (Is. xxxvii. 19).

2. There may be *more than one* minor dichotomy. All such cases necessitate the *repetition* of R'bhîa; the same rule being followed as before Zaqeph and S'gôlta, that the second R'bhîa be changed into Pashṭa, unless at least three words intervene². T'bhîr will still mark the last of the minor dichotomies on the first or second word.

Thus R'bhîa is *repeated* in Jer. xxviii. 14: כִּי כֹה-אָמַר יְהוָה: צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עַל בְּרָזֶל נָתַתִּי עַל-צִנּוֹר, כָּל-הַגִּיִּם הָאֵלֶּה לְעֵבֶד אֶת-נְבֻכַדְנֶאצַּר מֶלֶךְ-בָּבֶל. And so in Josh. xiii. 30; Jer. xxix. 14; Ezek. xiii. 18; Qoh. v. 17; and a few other instances.

On the other hand, it is changed into Pashṭa, in Is. xxxvi. 1: וַיְהִי בְּאַרְבַּע עָשָׂר שָׁנָה לְמֶלֶךְ חֲזַקְיָהוּ עָלָה סַנְחֲרִיב מֶלֶךְ-אַשּׁוּר עַל כָּל-עָרֵי יְהוּדָה הַבְּצֻרוֹת. Comp. Deut. xx. 20^b; xxviii. 14; Josh. x. 11; 2 Chr. xvi. 9; &c.

Pashṭa cannot, however, (on musical grounds), stand in close proximity to T'bhîr. There must be at least *two* words between³.

² Even with three words intervening there is, as far as I have observed, only one instance of R'bhîa, Jer. xxix. 14. Comp. p. 78 note.

³ In Num. vii. 87; Judg. xvi. 23; and 2 Chr. xviii. 23 there is only *one* word between. The Maqqeph before T'bhîr must be dropped, with various Codd.—Once, Deut. xxvi. 2, the transformation takes place *with two words intervening*. But here, Ox. 21, 51; Add. 9404 have rightly Pashṭa, instead of the first T'bhîr. In 1 Ki. v. 20 there is a misprint. For בָּנִי read בָּנִי. In xxi. 16 we may point לָרֶחַק with Ox. 1, 5, 6, 8, &c.

If this is not the case, Pashta is itself changed into T'bhîr, and the latter accent appears *repeated*⁴. (The case is exactly parallel to the change of Pashta into Zarqa, in S'gôlta's clause, see p. 88.) E. g. וַיֹּאמֶר בָּרַב רַבְבִּי (Num. xiv. 40); הִנֵּנוּ וְעַלֵּנוּ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר יְהוָה (Is. xxxvii. 24). Such instances are sufficiently numerous. Comp. Gen. viii. 17; Ex. iii. 1; Deut. iii. 27; iv. 38; vi. 10; viii. 2; 1 Sam. xx. 21; xxi. 3; &c.

3. In a few passages, *three* R'bhîas are due, but the second—owing to there not being in any case a sufficient interval between it and the first—is always changed to Pashta, e. g. וַיִּנָּחֵם יְהוָה (Gen. xxxviii. 12). The other examples are Ex. xxxvi. 3; Josh. vii. 19⁵; 1 Sam. xxvii. 5⁶; 2 Ki. v. 13⁵; xxiii. 12⁵; Jer. li. 64⁵; Dan. ii. 47; Ezra vi. 12; 1 Chr. xxvi. 26.

SERVI OF TIPHCHA.

I. *One* servus is always Mer'kha, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3). In eight instances Mer'kha appears, in Palestinian texts, in the *same word* with Tiphcha⁶: בָּכַל-מִשְׁכֵּחֵיכֶם (Lev. xxiii. 21); פֶּלֶה-הֶרְרִיתָהּ (2 Ki. xv. 16); מִכְּלִיכֶם (Jer. viii. 18); יִמְכֹּל-גִּלְיָכֶם (Ezek. xxxvi. 25); מִכְּלִיכֶם (Jer. viii. 18); שֶׁהֶם (Cant. vi. 5); יִנְבְּרִיתָהּ (Dan. v. 17); לְמַבְרָאשׁוֹנָה (1 Chr. xv. 13). In most of the above cases, the object seems to have been to provide a fuller melody for the *long* words, by the substitution of an accent for Métheg⁷. In שֶׁהֶם the servus marks the first syllable as properly distinct, comp. שֶׁהֶם (Lam. iv. 9); שֶׁאֵין (Ps. cxlvi. 3).

II. The following (fourteen) are the only instances in which Tiphcha has *two* servi⁸,—the first Darga and the second Double Mer'kha: וַיֹּבֵא לוֹ יֵזֶן (Gen. xxvii. 25); לָפֶה תַעֲשֶׂהָ בָּהּ (Ex. v. 15); אֲשֶׁר לֹא צִוָּה (Lev. x. 1); הָלֵאָה טוֹב לָנוּ (Num. xiv. 3); וַיִּקְרָא לָהּ נִבְחָה (xxxii.

⁴ It is clear that the change in question can only take place *when R'bhîa precedes*. Hence texts are incorrect in Josh. xx. 4 (point וְרָבַרְבִּי), and Baer in his note to Qoh. vi. 2.

⁵ See Corrigenda. Even Ben-Bil. (Mishp. hat. 35) is quite wrong, in the list he gives of these passages.

⁶ These instances are fixed by the Mas. to Lev. xxiii. 21.

⁷ But the Oriental text (to judge from Cod. Bab.) made no change. At Jer. viii. 18, the Massora and sign are Palestinian (see Strack's note).

⁸ See the Mas. to Num. xxxii. 42 and Dikd. hat., § 22.

42); וַיִּתְּנֵנִי אֵלֶּה נְבִיחָה (1 Ki. x. 3; 2 Chr. ix. 2); אִשָּׁר לֹא הָיִיד (1 Ki. xx. 29); גַּעֲנִיתִי לִי בָּא (Ezek. xiv. 4); וַיְהִי גִיב וַיִּמְרוּן (Hab. i. 3); הָלֹא (Zech. iii. 2); וְהָ אִיד (Ezra vii. 25); וְהָ לֹא יִדַּע (Neh. iii. 38); וַיִּנָּח לִי אֱלֹהֵי (2 Chr. xx. 30).

The double Mer'kha here, as the servus Darga shews, is a weakened form of T'bhîr*, though what reasons led to its introduction it is vain to conjecture. The fancies that influenced the Palestinian accentuators have not been handed down to us. It is clear that in every case T'bhîr might have stood, or Maqqeph been employed. The Oriental system (see Cod. Bab.) rightly rejected this irregular and unmeaning accentuation.

Corrigenda.

In Tiphcha's clause—as in Zaqeph's (p. 83)—we find instances of Zaqeph where R'bhia should have stood. Thus we must point:

כְּבֹד (Josh. vii. 19), with Ox. 1, 5, 6, 7; Bomb. 2;—וַיִּאֶמֶר לוֹ (Judg. xiii. 11), Ox. 10, 15, 83, 84; Bomb. 2;—מָלִיכִים (1 Sam. xxvii. 5), Ox. 6, 7, 8, 15; Bomb. 2;—הַשְּׁלֵחוֹן (1 Ki. vii. 48), all Codd. that I have examined;—נָדוּל (2 Ki. v. 13), Ox. 1, 5, 7, 8; Bomb. 2;—אִשָּׁר עָשָׂה (xxiii. 12), Ox. 7, 8, 10, 2323;—¹⁰הַכֵּלִי (Jer. xviii. 4), Ox. 1, 9; Erf. 1, 2;—הָרַעָה (li. 64), Ox. 5, 2323, 2324, 2331. If the student will examine these passages for himself, he will see how necessary the correction is in each case.

Obs.—It is hoped that the rules for marking the dichotomy in the clauses thus far considered have appeared to the reader precise and clear. We have had a first group of accents—with similar rules—formed by Silluq and Athnach; and a second, consisting of Zaqeph, S'gôlta, and Tiphcha. We pass on now to the third group, embracing R'bhia, Pashṭa, T'bhîr, and Zarqa. A leading characteristic of this group is the *much greater variety* in the accents employed for the necessary dichotomical divisions. We shall in consequence have to notice many merely *musical* variations. With this group, the formal rules for the dichotomy come to an end.

* Comp. p. 25. Hence in our texts, R'bhia stands in Ezek. xiv. 4^b, in accordance with III. 1. But it is better to point with Zaqeph, as Ox. 6, 12, 13, 14, &c., do.

¹⁰ In the same clause read נִזְקָר for נִזְקָר (see Norzi).

CHAPTER X.

R'BHĪA.

R'BHĪA's word stands often *alone*, as: וְהָאָרֶץ (Gen. i. 2).

When there are *two* words (and no more) in the clause, the servus is commonly employed, as in וַיֹּאמֶר אֱלֹהִים (i. 9); פָּרוּ וּרְבוּ (i. 22); but if R'Bhĭa's word is *long*, Géresh (i. e. Gersháyim)¹ may appear: וְהִשְׁמַדְתִּי אֶת-בְּמֹתֵיכֶם (Lev. xxvi. 30).

The other examples are Gen. x. 14 (1 Chr. i. 12); Lev. xviii. 17; Deut. xxxiv. 11; Ezek. xiii. 21; xxvii. 29; 2 Chr. iv. 20. The accen-
tuators have chosen instances, in which Gersháyim's word is long as well.

On L'garmeh, with two words in the clause, see chap. XIII.

When there are *three* or *more* words in the clause, the following cases will occur:

I. The main dichotomy may be on the *first* word before R'bhĭa, and is usually marked by *Géresh*: וַיֹּאמֶר לָהֶם אֱלֹהִים: וַיַּעַשׂ אֱלֹהִים אֶת-חֵית הָאָרֶץ לְמִינָהּ (i. 25); וַיַּעַן אַחֲרָיִם וַיֹּאמֶר (1 Sam. xvi. 18).

With only *three* words in the clause, a servus may come: וַיֹּאמֶר לוֹ יְהוָה (Gen. iv. 15); אֲנִי עֲבִידְתִּי וְאֲשֹׁרְנִי (Hos. xiv. 9).

This variation in the melody seems due to the *lighter* character of R'bhĭa. With such an accent, the absence of the cadence, due from the dichotomy, would not be so much felt. We have indeed already seen—under Zaqeph, S'gólta, and even Athnach—that with only *three* words, there was not the same necessity for marking the dichotomy. But these cases differed from ours in that some compensation was made for the failure of the cadence by the presence of the minor Disjunctive—Pashṭa, Zarqa, and Tiphcha, respectively—in the *third* word. With the still lighter accents, that have yet to be considered, the cadence regularly fails.

What is here fixed for the *main* dichotomy, holds equally good for the *minor*. The same remark applies to the rules that follow.

¹ It is understood that when, in this and the following chapters, I speak of Géresh, I include Gersháyim.

II. The main dichotomy may be on the *second* word, and is still marked by Géresh: **אֲשֶׁרֶךָ יִשְׂרָאֵל מִי כְמוֹהָ** (Deut. xxxiii. 29); **וַיַּעַל לֹאשׁ מִצְוֶער וַיֵּשֶׁב בְּדָר** (Gen. xix. 30).

When there are only *three* words in the clause, L'garmeh may take the place of Géresh, thus affording a variety in the melody². It is particularly common with small words, as **בִּי, אֵת, אֲשֶׁר**, **לֵל**; but is not confined to them, e. g. **יְהוָה אֱלֹהֵי הַשָּׁמַיִם** (Gen. xxiv. 7); **הָרִאשֹׁנֹת מֶה הָיָה** (Is. xli. 22).

In three passages, where both R'bhia's word and that preceding are *long*, we find the fuller melody of Great T'lisha followed by Géresh: **פֶּלֶקְרָבְנָם לְכָל־מִנְחָתָם לְכָל־הַמִּזְבֵּחַ** (Num. xviii. 9); and so in Deut. xxv. 19 (minor dichotomy) and Jer. xxix. 14. The case is parallel to what we have observed under Athnach, Zaqeph, &c. But the cadence is too heavy for R'bhia and generally fails.

III. The main dichotomy may be on the *third* word. Here the melody varies between Géresh and Great T'lisha.

1. Géresh, followed by L'garmeh, when the minor dichotomy is on the second word, or by two servi (see above), when it is on the first, e. g. **הָלַלְהָ לָךְ מַעֲשֵׂתִי בְדִבְרֵי הוֹדָה** (Gen. xviii. 25); **וַיֹּאמֶר יְהוָה לְתַמָּר כְּלָתִי שְׁבִי אֶלְמֶנָה בֵּית־אָבִיךָ** (Gen. xxxviii. 11). Comp. i. 29; xxvi. 18; xxix. 2; i. 24^b; Ex. iv. 18^a.

2. Great T'lisha, with Géresh to mark the minor dichotomy on the first or second word, e. g. **וַאֲמַרְתָּ אֵלָיו הֲשִׁמְרֵהָ שְׁמִי** (Is. vii. 4); **וַיֹּאמֶר אֵלָיו חִי־יְהוָה בְּרִי־יֵשֶׁר אִתָּהּ** (1 Sam. xxix. 6). Comp. 2 Sam. vii. 8; Jer. xxvi. 19; xxxiv. 3^b; Ezra ix. 12.

Pazer is found in the place of T'lisha, in **וַאֲמַרְתָּם וְכַחֲפָסָם הוּא לִידָהָ** (Ex. xii. 27), and in Jer. xxxix. 16^a.

² In Ex. xxvi. 2, 8 and xxxvi. 9, 15, these accents interchange in the *same* expression. Comp. also Num. xvi. 17, 18.

^a Drop L'garmeh in Josh. i. 4; Ezek. xvii. 9, with Codd.

^b Both here, and in the instances given IV. 2, Pazer is out of order, for it is properly followed by Great or Little T'lisha.

IV. The main dichotomy may be on the *fourth* word. Géresh, Great T'lîsha, and Pazer are all employed to mark it.

1. Géresh, with L'garmeh (occasionally repeated) to mark the minor dichotomy (or dichotomies) between it and R'bĥia, e. g. וַאֲלֵהִי אֲבִיכֶם אָמַשׁ אָמַר אֱלֹי לֵאמֹר (Gen. xxxi. 29); וַיִּשְׁאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲנִיחַ מִצְרַיִם נֶסֶע אַחֲרֵיהֶם (Ex. xiv. 10); אָמַר אֱלֹהֶם חִי־אֲנִי נָאִם אֲדֹנָי יְהוִה (Ezek. xxxiii. 11). Comp. Lev. xiii. 52; Josh. xxiv. 13; Jer. xxix. 32; xlv. 26^b; xlv. 28^b; Jon. i. 3^b.

L'garmeh is not, however, available to mark the minor dichotomy, when due on the *first* word⁵. Hence we have R'bĥia with *three* servi in וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּנְבְּחֵהוּ (1 Ki. xix. 21), and in 2 Sam. xxi. 2^b; 2 Ki. xx. 3 (Is. xxxviii. 3); Qoh. iv. 8⁶. But this accentuation is so anomalous, that I do not hesitate to correct it in the few passages in which it occurs, although it is found in most Codd., and recognised by the grammarians. See *Corrigenda*.

2. Great T'lîsha, with Géresh for the minor dichotomy, and occasionally L'garmeh as well, where a second minor dichotomy has to be marked: אַיֵּךְ הָאֲבִדוֹן אֶת־כָּל־הַמְּקֹמֹת אֲשֶׁר וַיִּשְׁלַח אֲבִשָּׁלוֹם אֶת־אֲחִיתָפֶל עֶבְד־שָׁם הַגּוֹיִם וַיִּשְׁלַח אֲבִרְתָּא דִּי־שָׁלַח תַּתְּנִי (2 Sam. xv. 12); הַגִּילָנִי יוֹעֵץ דָּוִד פָּתַח עֲבַר־נְהִיָּה (Ezra v. 6). It is unnecessary to give further examples. We have here merely a musical variation of the cases under 1.

We note that Géresh cannot be employed to mark the minor dichotomy on the *first* word, because we should then have the two T'lîshas brought together, which is contrary to (musical) rule. A change in the accentuation becomes here necessary, see 3 below.

In a few instances, Pazer takes the place of Great T'lîsha, under

⁵ L'garmeh on the first word is reserved for a particular purpose, see chapter on L'garmeh, p. 119.

⁶ There are two other instances where Géresh marks a *minor* dichotomy, Num. iv. 14 and Is. v. 25.

this head, e. g. וְשִׁמְעוּ בְּרַפְקֹר יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל (Ex. iv. 31). The others are Gen. xxxii. 33; Deut. xxii. 6; 1 Sam. xx. 2; Jer. xxviii. 14; xxxviii. 7; Esth. vii. 9; Dan. v. 23; Ezra vi. 9 (minor dichotomy).

3. From the love of musical variation exhibited in the divisions just considered, we might have expected to find Pazer employed to mark the main dichotomy, with Great T'lisha and Géresh for the minor dichotomies, as in וְשִׁם הָיָה לְפָנִים לְנֹתָנִים אֶת־הַמִּנְחָה (Neh. xiii. 5). But such instances are quite uncommon⁷. The proper use of Pazer on the fourth word is to provide the means of marking the minor dichotomy on the *first* word, which means fail, as we have seen, under 1 and 2. The accent employed is always Géresh, e. g. וַיֹּאמֶר הָכִי קָרָא שְׁמוֹ (Gen. xxvii. 36); וַיִּשְׁלַח דָּוִד אֶת־יוֹאָב וְאֶת־עֲבָדָיו עִמּוֹ (2 Sam. xi. 1); וַיִּקְרָא אֶת־בְּנָיִים יְרֵשָׁלָם (Jer. ii. 2); and so often.

V. With the main dichotomy on the *fifth* word or further, Pazer becomes the regular dividing accent.

The following are the only variations I have noticed:

Great T'lisha may appear on the fifth word, with Géresh to mark the minor dichotomy on the third or fourth word, e. g. וַיֹּאמֶר שְׂאוּל הַשְׂמִיעֵנִי אֶל־בְּכֹרִי (1 Sam. xxviii. 15); וְלִחְמִים בִּי צִרְלִי מֵאֹד וּפְלִשְׁתִּים וְנִלְחַמְתִּים בִּי (Jer. l. 29); וְכִי בְּמִקְוֹם אִשְׁרָיָהוּ־שָׁם (2 Sam. xv. 21).

Other variations are uncommon. Great T'lisha occurs on the sixth word in Lev. xiii. 59; Deut. xiii. 6; Josh. xix. 47^a; 1 Sam. xvii. 25; comp. Ezra iii. 8^b;—and Géresh on the fifth word in 1 Ki. xiv. 21; xvi. 7; Qoh. vi. 2. None of these variations occasion any difficulty.

Otherwise, Pazer is the accent employed,—*repeated* according to the requirements of the dichotomy, or for the sake of distinct

⁷ The other examples are Is. lxvi. 20; Ezek. xliv. 25; 1 Chr. v. 24; vii. 2. In three of these, Pazer marks a minor dichotomy.

⁸ Point here וַיִּקְרָא אֶת־בְּנָיִים, with Maqqeph (Ox. 8, Erf. 2, Bomb. 1). Otherwise we should have the one solitary example of Great T'lisha on the *seventh* word.

enunciation of details. The division of the portion of the clause between the last Pazer and R'bhia will be according to the rules laid down above, which are (as has been stated) equally applicable to the minor as to the main dichotomy.

Examples of *one* Pazer are common, e.g. וְהָעָרִים יִהְיוּ (2 Ki. iii. 25); וְכָל-חֶלְקָהּ טוֹבָה יִשְׁלִיכוּ אִישׁ-אֶבְנָו וּמִלְאוּהָ (Jer. i. 15); and Ex. vii. 19; 1 Ki. xvi. 7; Jer. xiii. 13; xxxv. 14; &c.

Two Pazers are also met with occasionally, as in וַיֵּאמֶר אֲבִינִי וַיֵּאמֶר אֶל-דָּוִד אֶקְוֶה וַיֵּלֶכְהָ וַאֲקַבְּצָהּ אֶל-אֲדֹנָי הַמֶּלֶךְ אֶת-כָּל-שָׂבָה אֶל-גְּדֻלָּתָהּ בֶּן-אַחִיקֶם בֶּן-שָׁפָן (2 Sam. iii. 21); וְאֶשֶׁר אֶל-גְּדֻלָּתָהּ בֶּן-אַחִיקֶם בֶּן-שָׁפָן (Jer. xl. 5); and Deut. v. 8; 2 Sam. xxiv. 13^b; Jer. xvii. 25; 2 Chr. xxiv. 5.

Three Pazers are found in Dan. iii. 15; 1 Chr. v. 24; xxv. 3, 4;—*four* in Josh. viii. 33; Dan. iii. 3; v. 12;—and *five* in 1 Chr. xvi. 5.

These eight instances are all I have noticed, in which Pashta is repeated more than once in R'bhia's clause. In no case was the repetition necessary, for the accentuation might have been easily arranged otherwise. I confess, it looks to me as if there were something fanciful in the introduction of these instances, for (if I am not mistaken) there is the same number, *eight*, of similar instances in Pashta's and T'bhir's clauses⁹.

SERVĪ OF R'BHĪA.

I. *One* servus is always Munach, וַיֵּאמֶר אֶל־הוֹיָם (Gen. i. 9).

In five cases¹⁰ it is found in the *same word* with R'bhia: ¹¹ וַיֵּאמֶר אֶל־הָעָרִים

⁹ In Syriac the same accent is constantly *repeated* any number of times to mark successive details (see Bar-Hebræus, Phillips' ed., p. 43). Here we have a *rule*, which the few examples that occur of Pazer repeated for the same purpose do not justify us in laying down for the Hebrew.

¹⁰ Fixed by the Massora to Gen. xlv. 5. In our texts it occurs falsely in 2 Ki. xxi. 7; Ezek. xiii. 21; xxxv. 12; xxxvi. 11.

¹¹ The idea seems to have been to draw attention to the distinction between this form and אֶל־תִּעָצְבוּ (Neh. viii. 10). Care was to be taken to read here *tēāḏvū*, not *tēāḏvū*.

(Gen. xlv. 5); ¹² וְאִם־עָרִים (Zech. vii. 14); אֲנִי (Ex. xxxii. 31); אֵילָיו (Qoh. iv. 10); and בְּלִטְשָׁאֲנִיר (Dan. i. 7). We can understand its introduction in the three last cases, the object being to indicate a *compound word*.

II. With *two* servi, the first is Darga and the second Munach, e. g. וְהָיָה רִבְקָה יִצְחָק (Gen. xxiv. 15)¹³.

III. For *three* servi, we have Munach, Darga, and Munach. The few instances that occur are probably all to be corrected. See below.

Corrigenda.

The following are the cases of Géresh on the fourth word with servi following, referred to p. 95, which I propose to correct as follows:

וְנָתַנּוּ עָלָיו אֶת־כָּל־כֶּלָיו אֲשֶׁר לִישְׁרָתָעָלָיו בָּהֶם (Num. iv. 14), with Ox. 3, 6, 10; Erf. 1, 4.

וְהַנְּבִעָנִים לֹא־מִבְּנֵי יִשְׂרָאֵל הָיוּ (2 Sam. xxi. 2), with Ox. 1, 7, 13, 16, &c.

וַיָּשֶׁב מֵאֲחֵרָיו וַיָּקָח אֶת־צִמְד־הַבָּקָר וַיִּזְבְּחֵהוּ (1 Ki. xix. 21), with Ox. 76; K. 403; De R. 305. Other Codd., as Ox. 32; Harl. 1528; Add. 4709; Or. 2091; De R. 226, have *Zaqeph* instead of *R'bhia*, when the pointing of the clause will be וַיָּשֶׁב מֵאֲחֵרָיו וַיִּקָּח אֶת־צִמְד־הַבָּקָר וַיִּזְבְּחֵהוּ.

וְכָרְטָא אֶת־אֲשֶׁר הִתְחַלְכְּתִי לִפְנֶיהָ (2 Ki. xx. 3; Is. xxxviii. 3), with Ox. 7, 13, 75; Jabl., &c.

חֲרָה אֶת־יְהוָה בְּעַמּוֹ וַיַּט־יָדוֹ עָלָיו וַיַּהַר (Is. v. 25), with Ox. 5, 9, 13, 17, 75.

יֵשׁ אַחֶר־וְאֵין שְׁנֵי גַם־בֶּן וְאֵין אֶחָד (Qoh. iv. 8), with Ox. 1, 4, 6; Erf. 2, 3.

¹² Perhaps to mark the peculiar grammatical form.

¹³ Codd. have here constantly two Munachs—an error against which Ben-Bil. expressly warns in *Mishp. hat.* 26—and so our texts in Josh. xiv. 6; Jer. xxx. 11; Dan. iii. 15, &c.

CHAPTER XI.

PASHṬA, T'BHÎR, AND ZARQA.

THESE three accents may be taken together, as the rules for the division of the clauses governed by them are identical.

Our investigation is further much simplified in that these rules are adopted, with little change, from those for R'bhîa's clause. The same accents (with the exception of L'garmeh, which is rarely employed) are in use to mark the necessary divisions.

It is to be noted that we are now approaching the limits of the musical division. The tendency to employ a *lighter melody* is, in consequence, observable. This tendency, which began to shew itself under R'bhîa, becomes more marked in the clauses we are about to consider; and still more so with the accents, to be examined in the next chapter, which close the musical scale.

We proceed to the analysis of the clauses governed by Pashṭa¹, T'bhîr, and Zarqa.

When there are *two* words (and no more) in the clause, the first is marked with a servus, as וְהָיָה לְמִאֲוֶרֶת (Gen. i. 15); וַיֵּרָא אֱלֹהִים (i. 4); וַיַּעַשׂ אֱלֹהִים (i. 7).

Géresh is however admissible, when the latter of the two words is *long* and the interval between the tone-syllables considerable, as in וַעֲשֵׂה אֶת־חֲטָאתָהּ (Lev. ix. 7); וַיִּשְׁמְרֵי אֶת־כָּל־צִוְּתוֹ (Ezek. xliii. 11). But the punctators seldom availed themselves of this variation. I have noticed it, besides, only in Ex. xxxviii. 23; 2 Sam. iii. 25; Jer. xxx. 16; Ezek. xi. 18; xlv. 4; and Dan. i. 12². (Comp. the few similar examples before R'bhîa, p. 93. The number seems to be the same, viz. *eight*.)

When there are *three* or *more* words in the clause, we have to consider, as before, the various cases that may occur:

¹ Pashṭa appears, as we have seen, p. 19, under two forms, Pashṭa proper and Y'thîbh; but, as the latter *always stands alone*, it does not come under consideration in the rules that follow. For this accent, see p. 106.

² Baer's pointing וַיִּנֶּן קָאִישׁ (Zech. i. 10) cannot stand, any more than וַיִּקְחֵי־אִישׁ (Hos. vi. 9), with R'bhîa.



come on the first word (see the examples under R'bhīa), but has been, according to rule, transformed⁵: פֶּן־יִהְיֶה אֶת־יְהוָה (Deut. vi. 15); וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ (Josh. x. 29); שָׁמַעְתִּי אֶת־הַפִּלְתָּהּ וְאֶת־הַחֲנִיתָהּ (1 Ki. ix. 3)⁶.

In five passages, Gen. v. 29; Lev. x. 4; 2 Ki. xvii. 13; Ezek. xlvi. 10; Zeph. ii. 15 (see Mas. to Gen. v. 29), Géresh and T'līsha are found together in the same word,—an intimation that ancient authorities *differed* as to the chanting. The later Massoretes, unable to decide which was right, directed that *both* accents should be chanted (הקורא ימעים הנרש קדם התלישא), Géresh first, as being the more common. And this chanting is observed in the present day.

It is to be noticed that the rules already laid down and those which follow, apply equally to the *minor* dichotomy, when the main dichotomy divides the clause earlier than in the several cases given.

III. With the main dichotomy on the *third* word, Géresh and Great T'līsha—more rarely Pazer—are employed to mark it (as also with R'bhīa).

1. But Great T'līsha becomes now the more common,—the minor dichotomy, if due on the second word, being marked by Géresh⁷; or, if on the first word, by Géresh transformed⁸; e. g. with Pashṭa: וַיֵּשְׁבוּ וַיֵּבְאוּ אֶל־עֵין מִשְׁפָּט (Gen. xiv. 7); לְמַעַן תִּהְיֶה וְתִמְאֲמוּנוּ לִי וְחֲבִינוּ (Is. xliii. 10).

⁵ Moreover—according to the analogy of Zaqeph on the second word before Athnach or Silluq, R'bhīa on the second word before Zaqeph, &c.—one or other of the words following T'līsha should be *long*. But the *necessity* for this condition fails, with the transformation of Géresh and the consequent disappearance of the full rhythmical cadence. Hence we find two short words in 1 Sam. xxx. 12; Is. xxix. 4, before Pashṭa; Jon. ii. 3, before T'bhīr; and Deut. iii. 19, before Zarqa.

⁶ The careless mistakes in 2 Ki. xvi. 7 and Neh. ix. 37^b must be corrected and Azla put for Great T'līsha, with Codd.

⁷ It is not often that Géresh fails when due in the second word; yet after the analogy of II. 2, a servus may come, as in Num. xix. 10 and Josh. ii. 3, before Pashṭa;—Gen. xlii. 30 and Deut. xxii. 29, before T'bhīr;—and Num. xxx. 9; Josh. xxiii. 16, before Zarqa.

⁸ In two instances, Lev. v. 12 and Num. xiv. 29, where Pashṭa's word is *long*, Géresh remains.

For T'bhır, see Gen. xix. 20; Jer. xiii. 9;—for Zarqa, Gen. xix. 19; Josh. x. 24⁹.

The (musical) variations under this head are—

(a) The fanciful transposition of T'lîsha and Géresh¹⁰, e.g. וְאִם-תִּרְאֶה עוֹד פִּנְנִי אֶבְשְׁתִּי אֶבְעָרְבִי (Lev. xiii. 57). The other examples are 2 Chr. xxxv. 12, with Pashta;—Gen. xiii. 1; Deut. xxvi. 12; Josh. xxiii. 4; Am. viii. 13; Ezra v. 3, with T'bhır;—and Neh. iii. 15, with Zarqa.

(β) The substitution of Pazer for Great T'lîsha, Géresh remaining, as in עָלַיִן אֶכְפֶּה בְּכַנִּי יְעוֹרִי (Is. xvi. 9). Comp. Dan. ii. 28; 1 Chr. xxvii. 25; 2 Chr. iii. 3, before Pashta;—Gen. x. 13 (1 Chr. i. 11); 1 Sam. xxx. 14; 2 Ki. viii. 29 (2 Chr. xxii. 6); Qoh. viii. 11^b; 1 Chr. xxiv. 4, before T'bhır;—and 2 Chr. xxxv. 7, before Zarqa. (In Neh. xii. 36; xiii. 15, Pazer marks a minor dichotomy¹¹.)

2. Examples of Géresh are: וְיִאמְרוּ לוֹ אֲלֵהֶם אֲנִי אֵל שְׂדֵי (Gen. xxxv. 11); וַתִּקַּח רָצְפָה בֵּת-אֵלֶיהָ אֶת-הַשֶּׁקֶ וַתַּמְחֶהוּ לָהּ (2 Sam. xxi. 10). Comp. for T'bhır, Gen. xxxiv. 13; Lev. xiii. 37; and for Zarqa, Ex. xxix. 21; 1 Ki. iii. 6. (For the instances in which the minor dichotomy is due on the *first* word, comp. R'bhîa, III. 1¹².)

3. Pazer also, followed by Great T'lîsha to mark the minor dichotomy on the second word, is quite regular, e.g. וְבָאוּ עָלָיו וַיִּצְוּ הַמֶּלֶךְ אֶת-יֹאחָב וְאֶת- (Ezek. xxiii. 24); וַיִּצְוּ אֶת-יֹאחָב וְאֶת- (2 Sam. xviii. 5). So before T'bhır, Num. xxix. 18; Josh. ii. 1^b; and before Zarqa, Gen. xxxvi. 6; Jer. xxxvi. 14. Such examples are, however, much less frequent than those under 1 and 2.

⁹ For the rest of the chapter, I think it sufficient to give in full the examples with Pashta, as those with T'bhır and Zarqa present no difference.

¹⁰ Of course their relative disjunctive value becomes changed, with the change of position.

¹¹ Pazer is out of order in these instances, because it is properly followed by Great or Little T'lîsha.

¹² Neh. v. 18 must be corrected שְׁש־נִרְגְּזוּ וַיִּצְעֲקוּ, as the minor dichotomy is on the first word. Harl. 5506 and Par. 102 have Munach for Great T'lîsha.

IV. With the main dichotomy on the *fourth* word, Great T'lîsha and Pazer are employed to mark it. Géresh is seldom available.

1. Great T'lîsha, when the minor dichotomy (marked with Géresh) is on the second or third word, e. g. וְאִמְרַתְּ אֵלֵיהֶם (Jer. xvii. 20); לָכֵן וְהִבִּיתֶם (Judg. xxi. 10); וְהָיָה אִפִּי בּוֹ בַּיּוֹם (Deut. xxxi. 17). For T'bhr, comp. Num. xviii. 7; Is. lxvi. 19; and for Zarqa, Deut. xxxi. 21; Jer. xlix. 19.

The variations under this head are as before:

(a) The transposition of T'lîsha and Géresh, in וְהוֹצֵא הָאָרֶץ דָּשָׁא (Gen. i. 12); and Lev. iv. 7; 1 Ki. xvi. 21; Ezek. iii. 15; Dan. ix. 26; Ezra viii. 17^b; all before Pashta¹³.

(8) The substitution of Pazer for T'lîsha, Géresh remaining, in Lev. xiii. 58; Josh. xviii. 28, before Pashta;—and in Num. xviii. 17; Jer. xxxviii. 25; xlv. 18; Esth. i. 17; 2 Chr. xx. 26, before T'bhr¹⁴.

2. Pazer also may come, followed by Great T'lîsha, to mark the minor dichotomy on the second or third word, e. g. הַסִּפִּים (Ezek. xli. 16); אֶתְּ כִּי-וְהַחֲלוּנִים הָאֵטְמוֹת וְהָאֲתִיקִים סָבִיב (xiv. 21); אֲרִבְעַת שָׁפְטִי הָרָעִים הָרֹב וְרָעַב וְחָיָה רָעָה (Gen. xxii. 2). Comp. Josh. vi. 23; 2 Ki. xvi. 10; Ezek. xxxvii. 25; and for T'bhr's clause, Gen. vii. 2; xlv. 23; 2 Sam. iii. 29. I have noticed no example in Zarqa's clause.

But Pazer's proper function in the fourth word is to mark the main dichotomy, when the minor dichotomy—represented by Géresh transformed¹⁵—is due on the *first* word. (Great T'lîsha

¹³ The minor dichotomies are so pointed in Pashta's clause, 1 Sam. xvii. 51; and in T'bhr's, Gen. xxi. 14.

¹⁴ In 1 Ki. xix. 11, where Pazer marks a minor dichotomy, Géresh must come on the second word, with many Codd.

¹⁵ In Lev. xx. 4, where Pashta's word is *long*, Géresh is found; and so in 1 Ki. x. 5, with Pazer on the fifth word. Contrast the division in R'bha's clause, where Géresh *always stands*.

cannot be used, because it would come immediately before Little T'lîsha,—a juxtaposition which, as we have seen, is not allowed.)

E. g. וְאֶתְּהָ אֶל־תִּירָא עֲבָדִי יַעֲקֹב נֶאֱמַר־יְהוָה (Jer. xxx. 10); וַיֹּאמֶר אֶת־אֱלֹהֵי אֲשֶׁר־עָשִׂיתִי לְקַחְתָּם וְאֶת־הַכֹּהֵן (Judg. xviii. 24); and so in Gen. xlviii. 15; Ex. v. 14; &c., before Pashṭa; and in 2 Ki. xxiii. 29; Is. liv. 17; &c., before T'bhîr¹⁶. Here again examples with Zarqa fail.

EXCEPTIONS.—Géresh cannot properly appear on the *fourth* word, except by transposition (see 1. a above) or by the introduction of L'garmeh¹⁷ to mark the minor dichotomy. Such instances, therefore, as כִּי־אָמַר עֲבָדָי אֶתְּשָׁה־לִּי הַחֲמֹר וְאֶרְכֹּב עָלָיו (2 Sam. xix. 27), must either be regarded as exceptional and altogether anomalous, or we must be prepared to correct them (like the similar instances in R'bhi'a's clause, p. 98) with the help of Codd. The latter is (I doubt not) the proper course. For instance, in the passage just given, I propose to point אֶתְּשָׁה־לִּי הַחֲמֹר, with Add. 15451; Harl. 5722; De R. 554, &c. By the simple insertion of Maqqeph between the first word and T'bhir in Josh. xxi. 11, and between the second and third words in Judg. xx. 34 and 1 Ki. v. 25, these passages are reduced to order. In Jer. xxxviii. 16 I have found Pazer—and in Num. iii. 39; 1 Sam. xviii. 5; 2 Sam. xiv. 30; and 2 Chr. ix. 25, R'bhi'a—for Géresh. These are the only passages which (as far as I have observed) need correction. I have not thought it necessary to cite, for the several instances, the authority on which the correction is made. It is enough that the student should understand that the anomaly which they exhibit admits of being removed, and that so the rules above laid down are confirmed. It is only from this latter point of view that the emendations made are of any consequence¹⁸.

V. With the main dichotomy on the *fifth* word or further, Pazer is (as in R'bhi'a's clause) the regular dividing accent.

¹⁶ In the lists Ezek. xliii. 11; Dan. iii. 2; Neh. xi. 7; and 2 Chr. xvii. 8, Pazer (marking a minor dichotomy) comes on the *third* word, because of two servi in the first.

¹⁷ Lev. x. 6; xxi. 10; and Ruth i. 2, are the only examples of this division.

¹⁸ There are besides, the passages in which Géresh marks a *minor* dichotomy, and which must be corrected in the same way. Thus Maqqeph will come between the first word and T'bhir in 1 Ki. ix. 11; between the first and second words in Deut. xx. 14 and 2 Sam. xviii. 29 (where לְשִׁיר must at the same time have its accent changed to Azla); and between the second and third words in Josh. xxi. 6 and Dan. x. 11. Pazer will take the place of Géresh in 1 Sam. xvii. 23, and Great T'lîsha that of Little T'lîsha in Esth. vi. 13.

As before R'bhîa, Great T'lîsha may stand on the fifth word, with Géresh to mark the minor dichotomy on the third word, e.g. וַיִּתְּנֵם לְנִשְׁאָן (1 Sam. xxii. 2). Comp. for Pashṭa, Ex. ii. 14; 1 Ki. xiv. 21;—for T'bhîr, Num. ix. 1; Is. xxxvi. 22;—and for Zarqa, Zech. xiv. 4; Ezra v. 17¹⁹.

Géresh cannot come on the fifth word,—as L'garmeh altogether fails for the minor dichotomy,—except indeed, as in Deut. xvii. 5, through *transposition*. Three passages need in consequence correction, Ex. v. 8; 2 Ki. v. 1²⁰; and 2 Chr. xxii. 11^b; in all of which I point with various Codd., Great for Little T'lîsha.

In all other instances Pazer is employed,—*repeated* if necessary, according to the requirements of the dichotomy, or for the sake of distinct enunciation of details.

Examples of *one* Pazer are common enough: גַּם כָּל-הָאָדָם אֲשֶׁר נָתַן לֹו הָאֱלֹהִים עָשָׂר וּנְכָסִים וְהוֹשִׁילֹו לְאֶכָל מִמֶּנּוּ וַיִּירָשׁוּ בָתָיִם מִלְּאִים-כָּל-טוֹב בְּרוֹת הַצּוֹבִים (Qoh. v. 18); וְאַתָּה הַפְקֵד אֶת-הַלְלוֹים עָלַי (Neh. ix. 25); מִשְׁפֵּן הָעֵדֻת וְעַל כָּל-כְּלִיר (Num. i. 50). Other examples in Pashṭa's clause are 2 Ki. ix. 26; Esth. iii. 13; 2 Chr. xxxv. 18^b;—in T'bhîr's, 1 Sam. xvii. 40; 1 Ki. ix. 26; Ezek. xxii. 30;—and in Zarqa's, 2 Ki. xxiii. 4; Ezek. xlviii. 21; 2 Chr. xxxii. 15.

Two Pazers are also not uncommon, e.g. עָתָה הִנֵּה בְּמַחֶתֶת וַיִּמְהָרוּ לָהּ עַל-מִשְׁעָנָתָהּ הַקֶּנֶה הָרָצוץ הַזֶּה וַיִּשְׁלִימוּ וַיֵּצְאוּ אֲנָשֵׁי-הָעִיר לְקִרְאָת-יִשְׂרָאֵל לְמַלְחָמָה הַזֶּה וְכָל-עַמּוֹ (Josh. viii. 14). Comp. for Pashṭa, Ezek. xxi. 3; Dan. iii. 5; Neh. i. 6;—and for T'bhîr, Num. ix. 5; 1 Chr. xii. 40; 2 Chr. xxiii. 1. Two Pazers are not found in Zarqa's clause.

¹⁹ Deut. xx. 14; Josh. xxi. 6; 1 Ki. ix. 11; and Dan. x. 11;—as corrected, see previous note,—come under this head. In 1 Sam. xvii. 51 Great T'lîsha appears on the sixth word; but it is better to point with R'bhîa instead (so Ox. 16; Add. 9398, 11657). We thus avoid having Great T'lîsha both before and after Géresh.

²⁰ In this passage, a double change is necessary. No doubt Great T'lîsha in the first word is to be made Little T'lîsha, with Ox. 7, 13, 20, 24, &c., וַיִּגְעַק. The two T'lîshas constantly interchange in Codd.

Three Pazers are found in Dan. iii. 7; Ezra viii. 16; Neh. viii. 4; xi. 7; xii. 41; xiii. 15; 1 Chr. iii. 24; xxviii. 1;—*four* in Josh. vii. 24; Ezek. xliii. 11; Dan. iii. 2; 1 Chr. xv. 24;—*five* in Neh. xii. 36; 2 Chr. xvii. 8;—*six* in Neh. viii. 7;—and *eight* in 1 Chr. xv. 18.

Eight of these sixteen examples are in Pashta's clause, and eight in T'bhîr's. They are mostly instances where details have to be given of names, &c. In all, the multiplication of the Pazers might have been avoided, if the accentuators had been so minded. Comp. the remark under R'bhîa, p. 97. The examples (it will be observed) occur almost all in the later Books.

ON Y'THIBH IN THE PLACE OF PASHTA.

The substitution is entirely on musical grounds. In the chanting of Pashta's word, an *anacrusis* or *appoggiatura* was needed, which it was not possible to introduce, when the tone came on the *first letter* and no servus preceded²¹. In such cases the melody of Pashta underwent a change, represented by Y'thibh (see p. 19), e. g. אֶת כִּי-אָמַר אֱלֹהִים (Gen. iii. 1); אֵלֶּה תּוֹלְדֹת נֹחַ (vi. 9).—When the servus preceded, as in וַיִּקַּח מֶשֶׁם אָבֶן (1 Sam. xvii. 49), וְהָאָרֶץ הָיְתָה תְּהוֹ (i. 2); the *appoggiatura* (or a substitute for it) was provided.

As the sign for M'huppakh is the same as that for Y'thibh, there would be occasionally uncertainty as to which accent was intended. The cases are those in which the word, requiring the one or other of these accents, comes between R'bhîa and the Pashta which serves as foretone to Zaqeph. Here M'huppakh is, of course, as common as possible. But Y'thibh is sometimes due, as the representative of R'bhîa repeated (according to the rule, p. 78, 2), e. g. וַיֹּאמֶר יְהוָה אֵלַי שָׁקֵר הִנְבִּיאִים נְבִיאִים בְּשִׁמִּי (Jer. xiv. 14), where, however, many Codd. (and our texts) point M'huppakh. To obviate confusion in these cases, and others which might arise from the ignorance or carelessness of punctators²², the Massoretes drew up a list of the

²¹ According to Ben-Asher, vocal Sh'va sufficed for the auxiliary note, שְׁוָאִים הוֹנְקוֹת אֵישׁ (Ezek. i. 11); but not apparently in Ben-Naphtali's view, who pointed שְׁוָאִים with Y'thibh. (This punctuation is found in our texts, Ezek. xli. 24.)

²² As 2 Ki. x. 30, corrected p. 79, note 11.

passages in which, according to their judgment, the word immediately preceding Pashta was to be pointed with *Y'thibh*²³, viz. יִשְׂרָאֵל (Lev. v. 2); חַיִּים (Deut. i. 4; Is. v. 24); בָּל (Is. xxx. 32; Ezra ix. 4); שָׁמַיִם (Jer. xiv. 14); שָׁמַיִם (xvi. 12; xxii. 30); and יְיָ (Dan. ii. 10; vii. 27; Ezra vi. 8). In all other cases, M'huppakh was to be chanted²⁴.

SERVI OF PASHTA, T'BHÎR, AND ZARQA²⁵.

The chief difference is in the servi immediately preceding these accents. The other servi—when there are two or more—follow the same general rules.

I. ONE SERVUS.

1. Pashta has sometimes M'huppakh, sometimes Mer'kha.

a. M'huppakh, when one or more syllables intervene between the servus and the tone-syllable of Pashta's word (vocal Sh'va and furtive Pathach being allowed to count as syllables), e. g. $\text{הַיְהוֹנָן הוּא־לִי}$ (Gen. xviii. 31); שְׁלֹשׁ סָאִים (xviii. 6); שְׁלֹשׁ יָר (Esth. iii. 6).

In a few forms, compounded with שְׁ , M'huppakh appears in the *same word* with Pashta, שְׁאֲחָה (Cant. i. 7). Comp. i. 12; iii. 4; Qoh. i. 7; vii. 10²⁶. The object is to indicate a compound word²⁷.

β. Mer'kha, when no syllable intervenes, e. g. $\text{הַיְהוֹנָן הוּא־לִי}$ (Gen. i. 2); יָדַע שׁוֹר (Is. i. 3). But if Paseq comes between the words, M'huppakh will stand, יָדַע יוֹם (Is. lviii. 2)²⁸.

²³ שְׁמַעַם לֵאחֹרֶר (Mas. to Dan. ii. 10), i. e. 'with the accent put backwards,' in reference to the position of Y'thibh.

²⁴ So far the list answers a certain purpose. But in itself it is a poor one, and has been but little regarded by punctators or editors. In only three instances is Y'thibh really required.

²⁵ These servi, owing to the fine musical distinctions and the many exceptions, give more trouble than all the other servi put together. The Orientals and Ben-Naphtali had more simple rules.

As before, I cannot undertake to enumerate the many errors of our texts. The student, as he comes across them, may correct them according to the following rules, which are firmly established.

²⁶ See Norzi on Cant. i. 7.

²⁷ So the Mas. requires M'huppakh in מִסְרָחִי (Ezra iv. 2), a compound of two words, which are kept distinct in ordinary texts.

²⁸ As Baer has rightly pointed. And so we must correct Jer. xii. 5 and 1 Chr. viii. 38 (ix. 44 is right). The Mas. to Deut. viii. 15 (which gives the instances where Paseq comes between two nouns, the first of which has M'huppakh and the second Pashta) is very defective. Beside the above instances, Ezek. xlvii. 16 and Ruth iv. 11 are wanting.

2. T'bhir has sometimes Darga, sometimes Mer'kha.

a. Darga, when two or more syllables intervene between the servus and T'bhir (vocal Sh'va generally and furtive Pathach counting as above), e.g. וַיִּקְרָא הָאָדָם (Gen. iii. 20); וַיִּנְחַשׁ יִנְחָשׁ (xliv. 15); וְכִי (Lev. xix. 5); וַיִּנְחַמִּי לֵךְ (Gen. xlviii. 22); וַיִּדְעַ קִיָּהִי (Is. v. 4).

β. Mer'kha, when only one syllable, or none at all, intervenes: וַיַּעֲשֶׂה אָדָם (Gen. i. 26); וַיְהִי לָהּ (vi. 21); וַיִּבְנוּ לָהּ (viii. 20); וַיִּקְרָא שָׁם (xiii. 4).²⁹

Exceptions.—The simple vocal Sh'va which follows a vowel, whether short or long, was not counted of sufficient length to constitute a syllable. Hence we find Mer'kha appointed for all such cases as פָּרִי וְרֵבִי (Gen. i. 28); הַנִּבְאִים בְּשִׁמִּי (Jer. xxiii. 25); אֲשֶׁר פָּקְדִי (Num. xxvi. 64); וְאִם-לֹא חָלֵכִי (Judg. iv. 8); וְשִׁמְתִי שְׁמִרֹן (Mic. i. 6). The explanation seems to be that the pronunciation of the Sh'va in these cases was less distinctly heard than when it comes at the beginning of a word, or at the beginning of a syllable after silent Sh'va.³⁰

²⁹ The Mas. to Ex. xxi. 35 lays it down that there are thirteen exceptions in which Darga comes, where Mer'kha is due. (We must strike out the words וּבִינִי מִחוֹלְסִין, with which Jacob ben-Chayyim has headed the list. They make nonsense, and have come from confusion with the Mas. to Lev. xi. 12.) The list is most correctly given in Dikd. hat., § 19: הָיָי (Gen. xviii. 18); יָאָה (Ex. xxi. 35); לֵי (Lev. vii. 33); אֲשֶׁר (Deut. xiv. 10; Is. xix. 25); גִּין (Josh. viii. 9, 12); מִאֲוִיֹת (1 Sam. xxx. 17); יָרַע (2 Sam. xx. 6); נָשָׂר (Hos. x. 14); מִמְצָא (Qoh. ix. 10); הָקִיָּה (2 Chr. xviii. 33); אָל (xxx. 3). It is clear to my mind that we have in these exceptions (and those which follow) merely the errors of some model Codex, for the same words in the same connection are at one time pointed according to rule, at another against it. Comp. Lev. xi. 12 (אֲשֶׁר) with Deut. xiv. 10, and 1 Ki. xxii. 34 (הָקִיָּה) with 2 Chr. xviii. 33.

³⁰ Heidenheim (Mishp. hat. 27^b) and Baer (Dikd. hat., p. 13 note) maintain indeed the Sh'va in the above cases—even when the vowel is long—to be *quiescent*; and cite Ben-Asher, Chayyug, Aben-Ezra, and others as of the same view. But that these early grammarians were only driven to adopt their view from the supposed exigencies of the accentuation is clear from the punctuation of certain MSS. lately brought from Yemen,—provided with a peculiar system of superlinear vocalization, not yet familiar to scholars,—which invariably mark the Sh'va after a long vowel as vocal. (See, e.g. Pl. LIV of the Palaeographical Society's publications, Oriental series, and the accompanying description.) The sign used is a bar over the letter, thus—I drop the peculiar vocalization—אֲשֶׁר יִצְאָה (Num. xxxiii. 1, in the Plate), the Mer'kha, it will be observed, still retained. We thus see that there were Jewish authorities, which did not accept Ben-Asher's view, just as Qimchi (Mikhlol, 152^b) emancipated himself from the error of his predecessors.

But when Paseq follows, Darga always stands: *הַפְּסֵל* (Gen. xvii. 13); *לֵיּוֹם* (Esth. iii. 7); &c.

Obs.—Mer'kha, if no other servus precedes, is sometimes found in the same word with T'bhır. The rule is as follows:—When a long vowel, with Métheg and simple Sh'va following, immediately precedes T'bhır, Mer'kha takes the place of the Métheg, e.g. *יָרָה* (Deut. xiii. 10); *אֶתְיָשְׁבִי* (xiii. 16); *בְּבִירָתָא* (Ezra vi. 2); *וְאֶצְאָה* (2 Chr. i. 10)³¹. But when a vowel or half-vowel (compound Sh'va) intervenes, Métheg remains, as in *אֶתְהַלְכְּמָה* (Gen. xxxvi. 18); *וְהִחַזְוּ* (Ex. xxx. 19)³².

Ben-Naphtali and the Orientals (as may be seen in Cod. Bab.) did not follow this rule, which really seems to have no *raison d'être*. Indeed, although adopted by grammarians, it was but little observed in practice.

3. Zarqa has Munach (properly Illuy), e.g. *וְיִכְרְזֶה אֹהֶם* (Gen. i. 28); *אֶנְחִנוּ* (xlii. 21); *וְיִכְרְזֶה יְמֵי יִשְׂרָאֵל* (xlvii. 29)³³.

II. Two SERVI. The first will be Munach, if on the *first letter*,—if on any other, Azla³⁴; the second will be according to Rule I.

³¹ Ben-Bil. (MS.) lays down the rule in the following terms: *החביר אם שרתו מסרת אחד בחיבתו לא יהיה כי אם מרכא, ואשר מוקיף להיות עמו מרכא בחיבתו לשרתו הם 'נ' תאים, האחד הוא שיהיה קודם האות שתחתיו התביר אות שתחתיו שבא או שוכן או מניע והשני הוא שיהיה קודם האות שתחתיו שבא אחר מן 'נ' המלכים אָה או אַ, כגון וַיֵּצֵא, וַיִּשְׁתַּקֵּי, הִתְנַחֲנִי, בר מן אחר שיש עם אות המרכא. נקודה מלמדה, והוא בְּבִירָתָא ודבורא. No one else (as far as I have seen) has given the rule correctly. Heidenheim (Mishp. hat. 26^b) has copied the false text of Moses the punctator. The rubrics in Ginsb. Mas. v. § 239 ff., are a complete muddle.*

³² Three exceptions are indeed named (Dikd. hat., § 20): *וַתַּעֲלֵי* (Ezek. xxxvi. 3); *אֶל־תִּלְחָקוּ* (2 Chr. xiii. 12); *עַל־הַחֲנִיכִים* (xxx. 9). But doubtless Métheg and Mer'kha have been here confounded (in Codd. they are often quite alike), just as Ben-Bil. (Mishp. hat. 29^b) and others have confounded them in *אֶם־תִּקְרִי* (Cant. ii. 7), where Mer'kha, following Darga, is impossible.

³³ In ten passages, according to the Mas., Mer'kha comes instead of Munach: *אֶחָד* (Ex. vi. 6); *אֶחָדָם* (xxx. 12); *בָּלָל* (2 Sam. vii. 7; 1 Chr. xvii. 6); *שֹׁרֵר* (1 Ki. i. 19, 25); *וַחֲזִי* (1 Chr. v. 18); *וַיַּעֲלֵי* (xiv. 11); *נִסְתָּה* (xxi. 12); and *נָגַד* (Ruth iv. 4). See Dikd. hat., § 21 end. (There has apparently been some confusion, in the punctuation of these words, with the rule for Zarqa's servi under II. Perhaps some of my readers, who have occupied themselves with the accentuation, have occasionally made, as I have found myself making, the same mistake.) Many authorities omit either 1 Chr. xvii. 6, or 1 Ki. i. 25, thus leaving one example exceptional, and another (with the same words) regular. Comp. note 29.

³⁴ The principle of this variation has been explained under Y'thıbh, p. 106. Here also, when another servus (Little T'lisha) precedes, Azla will stand even on the first letter.

1. *Pashṭa*. שָׁא נָא עֵינֶיךָ (Gen. xiii. 14); לֵיל שְׁמִרִים הוּא (Ex. xii. 42); יָצוּ יְהוָה אֱתָךְ (Deut. xxviii. 8); וַיַּעֲבֹר אֱלֹהִים רִיחַ (Gen. viii. 1)³⁵.

In seven instances, Azla takes the place of Métheg in the *same word* with M'huppakh (or Mer'kha): וּבְאֲחֵיכֶם (Lev. xxv. 46); כְּלִי־הַעֲרָה (Num. xx. 1); הַמֶּאֱכָלֶךְ (Deut. viii. 16). Comp. Ezek. xliii. 11; Dan. iii. 2; Ezra vii. 24; 2 Chr. xxxv. 25³⁶. Once Munach comes³⁷ with the first letter, שָׁהֶם (Lam. iv. 9).—Ben-Naphtali and the Orientals had no such instances, nor in the similar cases that follow.

2. *T'bhîr*. יָהּ יִהְיֶה לָּךְ (Num. xviii. 9); וְהָבֵל הִבְיָא גַם־הֵינָא (Gen. iv. 4); וַיַּחֲלֶק עֲלֵיהֶם לֵילָה (xiv. 15)³⁸.

In six instances, Azla takes (in some texts) the place of Métheg in the *same word* with Darga or Mer'kha³⁹: וְהָאֲמָרִי (Is. xxx. 16); עֲד־יַעֲרָה (xxxii. 15); וְהָאֲפִלְטָה (Job i. 15, 16, &c.); בְּדִקְוֵלָיָה (Neh. xi. 7); וַיִּזְחַן (1 Chr. iii. 24); וְהָאֲרִיָּה (2 Chr. xvii. 8).

3. *Zarqa*. מִי שָׁם פָּה (Ex. iv. 11); שֵׁשֶׁת יָמִים תַּעֲבֹר (xx. 9); וַיֵּאמֶר מִשָּׁה לְפָרְעֹה (viii. 5)⁴⁰.

But here a curious musical change may take place. If Métheg occurs in *Zarqa's* word, or *Paseq* precedes, Mer'kha comes instead of Munach, between Azla and Zarqa, e. g. וַיָּבֹא יַעֲקֹב מִדִּבְשֻׁרָה (Gen. xxx. 16); וַיִּבְרְכֵי אֱלֹהִים אֹתִי (xxx. 20)⁴¹. Ben-Naphtali, and—to judge from Cod. Bab.—the Orientals, made no distinction of this kind.

³⁵ Once (Dikd. hat., § 23) Munach is said to come instead of Azla, בָּנִים אֲרֻבָּהָ עֶשְׂרִי (Esth. ix. 15). And so our texts. But most Codd. point regularly.

³⁶ See Mas. to Lev. xxv. 46; and for Deut. viii. 16, Mishp. hat. 25.

³⁷ See Mas. parva טַעֲמִים בְּחֹרֵי טַעֲמִים, viz. here and Cant. vi. 5 (with Tiphcha).

³⁸ One exception is named (Dikd. hat., § 19): בִּי אֵין לִקְוִיד (Ezra ix. 15) for אֵין, and so our texts. Evidently a *lapsus calami*.

³⁹ There is no Mas. here, and the double accentuation fails very generally for some of the instances in Codd. In support of it, see Baer's note to Is. xxxii. 15.

⁴⁰ In two passages, 2 Ki. viii. 5 and 2 Chr. vi. 32, Mer'kha is said to occur for Munach in the *first* word (Dikd. hat., p. 23). Maqqeph (which is marked in our texts) has fallen out, and then Métheg been taken for Mer'kha.

Ewald, p. 224, gives a string of passages (copied from Spitzner) in which Munach is put for Azla, when the tone is *not* on the first letter. But *they are all false examples*, and do not appear in correct texts!

⁴¹ The exceptions under this head given by grammarians (e. g. Dikd. hat., § 21) are that (1) Mer'kha occurs four times, Deut. xix. 5; 2 Sam. iv. 8; v. 11 (1 Chr. xiv. 1), *without either Métheg or Paseq*; (2) Munach three times, Josh. xviii. 14; Dan. vi. 13; Neh. viii. 15, *before Métheg*; and (3) Munach twice, Gen. xxxvii. 22

In three instances, Azla takes the place of Métheg in the *same word* with Mer'kha: ' וְאֶל־אֵיחָבָר (Lev. x. 12); ' אִם־יִצְאוּ בְּנוֹת־שִׁילָא (Judg. xxi. 21); ' לְאֻזְרוֹת' (Neh. xii. 44).⁴²

III. THREE SERVI. The first is Little T'lisha, the second Azla, and the third as under II, e. g. בְּרִיתִי בָּלֶחַ עִוְלָם הוּא (Num. xviii. 19); וְיִשְׁבֹּב בְּיוֹם הַהוּא עֲשׂוֹ (Gen. xxxiii. 16); ' וַיֹּאמְרוּ יְהוָה אֱלֹהִים ' אֶל־הַנָּחַשׁ (iii. 14).

It is to be noted that three or more servi are entirely due to the transformation of Géresh in the first word,—i. e. allowing the corrections made p. 104. Not unfrequently, Paseq is employed to mark the dichotomy due on this word.

IV. FOUR or MORE SERVI. All preceding Little T'lisha will be Munachs, e. g. בְּקוֹל־גְּדוֹלֹ בְּיוֹם הַהוּא עַל־פְּלִשְׁתִּים (1 Sam. vii. 10); ' בַּהֲרָף יְהוָה אֶלְהִידָא אֲתָם ' הֲלֹא כִבְנִי בְּשִׁים אֲתָם לִי (Amos ix. 7); ' מִלִּפְנֵיךָ (Deut. ix. 4).

T'bhir and Zarqa are not found with more than *four* servi; Pashta has *five* in Josh. xix. 51; 1 Sam. vii. 10; Ezek. xxi. 3; and 2 Chr. ii. 3; and once, 2 Ki. xviii. 14, *six*. But such long clauses as those last named are generally avoided by the employment of Pazer or Great T'lisha in subordination to the last servus, see next chap., p. 118.

and 2 Ki. iv. 13, *before Paseq*. But how unreliable such lists are may be seen from their all omitting Num. xxx. 15, which is fixed by a standard Massoretic rubric to Gen. xxx. 16. Even the Massora is quite wrong in a rubric, cited briefly in Mishp. hat. 16^b and Ginsb. Mas. v. § 229, but which I found given at length in Ox. 2325 to Deut. xix. 5: כל ראחי ורקא עם געיא במרכא זמז ראחין בלא: געיא והם במרכא וסים', then follow the seven instances under 1 and 2, i. e. those under 2 are all *without Métheg*!

⁴² See Mas. to Lev. x. 12, or Dikd. hat., p. 23.

CHAPTER XII.

GÉRESH, PAZER, AND GREAT T'LISHA.

I TAKE these three accents together, not only because of their frequent interchange, but because they all serve the same purpose of marking the divisions in the clauses governed by R'bhia, Pashta, &c.

GÉRESH. This accent appears under two forms, Géresh proper, and Double Géresh or Gersháyim¹. Neither admits of repetition.

Géresh is used when the tone is on the *penultimate*, e. g. וַיֹּאמֶר (Gen. xix. 2), מִדָּרַע (Judg. xi. 7); or *when Azla precedes*, as in וַיֹּאמֶר אֶל־הָיִים (Gen. vi. 13);—Gersháyim, when the tone is on the *ultimate*, and Azla does *not* precede, e. g. וַיִּשְׁמְעוּ (iii. 8); עָצָא פָּרִי (i. 11); קָח בִּידְךָ (Jer. xliii. 9)².

Géresh and Gersháyim may stand without a servus. Or Géresh may have from one to five servi³, but Gersháyim can only have one.

1. One servus (a) is Munach, when on the *first* letter of the word, מִנַּחֲמָה (Is. lx. 17). This is the only servus Gersháyim can take.

(β) When not on the first letter, the servus is Azla: שְׁנִים שְׁנִים (Gen. vii. 9); וַיִּשְׁחָ תָּרִיחַ (xi. 31); חָלָלָה לָּךְ (xviii. 25).

2. Two servi. The first is Little T'lisha, and the second Azla (even on the first letter): וַיֹּאמֶר אֵלָיו הֲאֵלֶּהֶם (xx. 6); וַיֹּאמֶר לָהּ בָּעוֹ (Ruth ii. 14).

3. Three or more servi. All before Little T'lisha are Munachs. Three servi are common, four much less so, and five rare⁴.

¹ Both were high notes,—the double stroke (we may suppose) with a *fuller* intonation than the single.

² Our texts have, of course, their mistakes. Thus Gersháyim is falsely placed in Josh. vi. 23; 1 Sam. xxvi. 19; 2 Ki. ix. 10; &c.

³ It will be observed that the servi are the same, as the second, third, &c., before Pashta, T'bhir, and Zarqa. The reason is that the *servi* of Géresh remained, after the transformation of Géresh in the first word before the accents named.

⁴ The examples I have noted with *five* servi are Judg. xi. 17; 1 Ki. xxi. 2; Jer. iii. 1; viii. 1; xxxvi. 6; Ezek. xlvii. 18; Dan. i. 4. In Jer. viii. 1 our texts have falsely *six* servi, (see Mishp. hat. 10.)

Obs.—Azla may take the place of light Métheg⁵ in the *same word* with Géresh (only of course not on the *first* letter), when no other servus precedes⁶, e. g. וְנִתְחַיֵּי (Gen. xlviii. 4); וְיִאמְרוּ (Ex. xvi. 15); וְהִיחָה (Is. xxviii. 4); וְנִבְרָא (Deut. vi. 11); פְּלִהֶעָרִים (Josh. xxi. 38).

Exceptions are: (a) Forms like וְהִעָבֵר (2 Ki. xiv. 9) and בְּרִאשֵׁי (Jer. xix. 12). Comp. the failure of Munach with the same forms in Zaqeph's word, p. 81. (β) When R'bhia follows⁷, e. g. וְיִאמְרוּ הִבְהִי (Gen. xi. 4) and וְהִיחָה חֶבְלֵהֶם (Zeph. ii. 6). Yet if Great T'lisha precedes, Azla takes the place of Métheg, even before R'bhia, comp. Lev. xiv. 51; Deut. vii. 13; xxv. 19; &c.⁸

PAZER appears under two forms,—the same in disjunctive value⁹,—Great and Little Pazer, see p. 21.

Little Pazer, or Pazer (as it is simply called), is of frequent occurrence, indeed is indispensable for the proper division of the clauses governed by R'bhia, Pashṭa, &c. It may be repeated (as we have seen) as often as is judged necessary. Once, 1 Chr. xv. 18, it occurs eight times in succession.

⁵ Not of heavy Métheg. Hence פְּלִי-הַמִּסְחָה (Ex. xv. 26). Comp. p. 80, note 16. These fine distinctions have not been noticed by accentuologists.

The instances in our texts in which Azla is omitted, or falsely introduced, are hardly worth recording.

⁶ The Mas. fin. 33^a names four passages,—Josh. viii. 25; 1 Ki. xii. 24; 1 Chr. xv. 18; xxviii. 11,—in which Azla stands for Métheg, *although Little T'lisha precedes*. (Great T'lisha might have stood, and then all would have been regular.)

⁷ See Mas. to 1 Sam. xi. 9 and Zeph. ii. 6.

⁸ Little T'lisha has always Azla after it, and as the melody of the two T'lishas must have been similar, it is not surprising to find the same tendency on the part of Great T'lisha.

⁹ حَكَمُهُمْ وَاحِدٌ فِي الْقَطْع (Ox. 2512). Great Pazer had no doubt a fuller and stronger *melody*, הרעמחו גורולה (De R. 1262).

It will be found that Pazer alone, or the last of a series, has generally in musical sequence Great or Little T'lisha after it. Most of the examples to the contrary have been already given in chaps. X and XI, to which are to be added Ex. xxxiv. 4; Jer. xxxviii. 12; Esth. vi. 13; and the instances in which L'garmeh takes the place of Great T'lisha (p. 118), Gen. xxviii. 9; 1 Sam. xiv. 3, 47; 2 Sam. xiii. 32; 2 Ki. xviii. 17; Jer. xl. 11; and Ezek. ix. 2. Sometimes we can correct our texts, as שְׁחַיִּי (Josh. iv. 8); בְּנִי (xxii. 9, 31); שְׁחַיִּי (Judg. vii. 25).

Little Pazer may stand alone, or may have from one to six servi, all of which will be Munachs¹⁰. One, two, and three servi are very common, four less so, and five or six quite rare¹¹. Examples may be seen in Gen. i. 21; xxi. 14; xxxvi. 6; Num. iii. 4; &c.

Great Pazer, or Qarne Phara (as it is commonly called), occurs only sixteen times¹², and in every instance Little Pazer might be substituted for it. The object of its introduction seems to have been to draw attention to something which seemed to the accentuators *noteworthy* in the verse in which it occurs¹³. Thus in Num. xxxv. 5 to the *measurement* laid down (which has indeed perplexed commentators to the present day); in 2 Sam. iv. 2 to the *defective reading* (לֹא־ישׁ בַּשָּׁתָה has fallen out); in Jer. xiii. 13 to the remarkable explanation of the *symbol*, verse 12 (comp. the similar example in Neh. v. 13); &c. All mere trifling! nor need we be surprised if we cannot, in some instances, trace the fancy which led to the employment of this peculiar sign. Some punctators dispensed with it altogether¹⁴. Unlike Little Pazer, it does not admit of repetition.

Great Pazer never stands *alone*, but is always preceded by at least two servi, the first of which is Munach, and the second Galgal. It may have as many as six servi, all of which, except the last, will be Munachs¹⁵.

¹⁰ Once the servus occurs in the *same word* with Pazer, מַלְאָךְ (Gen. i. 17). Texts have it falsely in יְהוֹנָדָה־לֵיָם (Neh. xii. 41).

¹¹ Five servi I have noticed only in 1 Ki. vi. 1, and six only in Jer. xxxv. 15.

¹² Fixed by the Mas. to Ezek. xlvi. 21, viz. Num. xxxv. 5; Josh. xix. 51; 2 Sam. iv. 2; 2 Ki. x. 5; Jer. xiii. 13; xxxviii. 25; Ezek. xlvi. 21; Esth. vii. 9; Ezra vi. 9; Neh. i. 6; v. 13; xiii. 5, 15; 1 Chr. xxviii. 1; 2 Chr. xxiv. 5; xxxv. 7. Eight times before R'bhta, and eight times before Pashta and its sister-accents. (On the number *eight* in connection with these accents and Pazer, see p. 97.)

¹³ Comp. Man. du Lect., p. 92 above: טַעַם מְאֹד הַפְּזֵרִים הַגְּדוֹלִים מֵאִשְׁרֵי לְפָנָיו (Gen. i. 17). Texts have it falsely in יְהוֹנָדָה־לֵיָם (Neh. xii. 41).
¹⁴ Comp. Man. du Lect., p. 92 above: טַעַם מְאֹד הַפְּזֵרִים הַגְּדוֹלִים מֵאִשְׁרֵי לְפָנָיו (Gen. i. 17). Texts have it falsely in יְהוֹנָדָה־לֵיָם (Neh. xii. 41).
¹⁵ Comp. Man. du Lect., p. 92 above: טַעַם מְאֹד הַפְּזֵרִים הַגְּדוֹלִים מֵאִשְׁרֵי לְפָנָיו (Gen. i. 17). Texts have it falsely in יְהוֹנָדָה־לֵיָם (Neh. xii. 41).

¹⁴ So the Codex known as Sinai: ולא נקר קרני פרה בכל הסיני (Ginsb. Mas. ii, § 665).

¹⁵ It has five servi in Josh. xix. 51; 1 Chr. xxviii. 1; and six in Ezek. xlvi. 21; Ezra vi. 9; (see Man. du Lect., p. 91.) The Mas. to Ezek. i. c. has a notice that it has twice seven servi. For the correction, see Baer's note on the passage.

GREAT T'LISHA, like Géresh and Pazer, marks the division in clauses governed by R'bhîa, Pashṭa, &c. It cannot be repeated¹⁶; nor can Great and Little T'lîsha come together without a disjunctive between¹⁷.

Great T'lîsha may stand alone, or may have from one to five servi, all of which will be Munachs. One or two servi are very common, three less so, and four or five quite rare¹⁸.

N. B. Great and Little T'lîsha, as being similar in melody, are constantly interchanged in Codd., particularly where the former is subordinated to Géresh or the servus that takes the place of Géresh, p. 116 ff. In such cases the one or the other may stand, e. g. יִשְׁלַח or יִשְׁלַח (Lev. vii. 18); יִהְיֶה or יִהְיֶה (2 Ki. x. 25); שְׁמַח or שְׁמַח (Jer. xxxii. 20); וַיֵּצֵא or וַיֵּצֵא (xli. 6); &c. Of a different class are the mistakes in our texts¹⁹: אֶרֶץ (Gen. xxiii. 15); נָחַר (Lev. xxi. 12); יִשְׂאֵר (Josh. vi. 4); וַיִּתְּעֲבֹדֵכֶם (1 Sam. viii. 16); לְבָרֶךְ (1 Ki. i. 47); וַיִּשְׁבֹּם (2 Ki. vi. 15); פִּלְאֵר (2 Ki. xx. 12; Is. xxxix. 1); בְּלִי־הַדָּבָר (Jer. xlii. 4); מִלְחָמָתָם (Ezek. xxxii. 27); נִדְבָרֶיָּה (Dan. iii. 3); קִרְיָה (iii. 7); פִּסְנִתֵּרֶן (iii. 15); הַבְּאִים (Ezra viii. 35); סַפִּים (2 Chr. xiii. 11)²⁰; with the particles also, לֹא, כִּי, אֲשֶׁר (Ex. ix. 24; 1 Sam. ii. 24; Jer. xxix. 10; Ezek. iii. 5);—all contrary to the rules for the consecution of the servi, or for the logical (syntactical) division of the clause. Doubtless, it is the frequent interchange of these two accents,

¹⁶ As in ordinary texts falsely, Deut. v. 14.

¹⁷ One example occurs, 2 Sam. xiv. 32, which is doubtless to be corrected, although supported by the testimony of Codd. and of grammarians like Ben-Bil. 9*, and his copyists, Chayyug, p. 129, and Man. du Lect., p. 82. It is a mistake, like the two Zarqas (1 Sam. ii. 15), also defended by Ben-Bil., and like S'gôlta (Ezra vii. 13), which has the support of all Codd. without exception, and yet which so conservative an editor as Baer has found it necessary to reject. The simplest correction is found in Ox. 8, Erf. 3, Bomb. 1, וַיִּשְׁלַח אֶת־הַפָּלֶךְ לְאֹמֶר, whereby the Little T'lîsha is cancelled.

Ben-Bil. (Mishp. hat. 35^b) lays down a strange rule, which Baer has adopted in his note to Gen. vii. 7, that Great T'lîsha is not allowed after Zaqeph, unless the latter has Pashṭa preceding. Such a rule, if it existed, would admit of no conceivable explanation. But it *does not exist*, see Ex. x. 14; Deut. xii. 8; 1 Ki. xvii. 20; xxii. 14; Ruth iv. 14.

¹⁸ Four I have noticed only in Judg. xviii. 7; 2 Sam. viii. 10; Neh. iv. 1; vi. 1; and *five* only in Jer. xli. 1; Ezek. xlvi. 12.

¹⁹ All of which admit of correction by the help of Codd.

²⁰ Correct here also וַיִּקְרַב with Maqqeph. Texts have R'bhîa!

and the loose way in which Little T'lîsha is often subordinated to Géresh, where Great T'lîsha might have stood²¹, that has led to the mistaken notion that Little T'lîsha has sometimes a *disjunctive* value. Comp. p. 26, 5²².

The three accents we have just considered mark the *last* musical and interpunctional divisions. The consequence is that the dichotomy generally fails in their clauses, the utmost that is done to mark it being the occasional introduction of the slight pause made by Paseq: קח מִטָּה וְנִטְהִי־יָדְךָ עַל־מִימֵי מִצְרַיִם (Ex. vii. 19); וְאִם־יִדְבֹּר אֶחָאֵב אֶל־נְבוֹתָי (Mal. i. 6); אִם־יַעֲבֹרֻ בְּנִיגָד (1 Ki. xxi. 2); וְהִשָּׂא אֶת־יָדָי רִיחַ־בֵּינִי (Num. xxxii. 29); וְהָאָרֶץ וּבְנֵי־רֵאשִׁיבָן אֶתְכֶם (Ezek. viii. 3).

This is particularly the case with Pazer and Great T'lîsha; but with Géresh, the established musical sequence, of which we had so many examples in the chapters treating of R'b'hîa, Pashta, &c., has been utilized, so as to make Pazer and Great T'lîsha serve as dividers of its clause,—Great T'lîsha on the first or second word, Pazer on the third word or further²³,—e. g. וַיִּמְן יְהוָה־אֱלֹהִים קִיקְוֹן וַיַּעַל מַעַל לַיּוֹנָה וַיּוֹצִיאוּ בְּיוֹם הַהוּא זִבְחִים גְּדוֹלִים (ויִּמְן יְהוָה־אֱלֹהִים קִיקְוֹן וַאֲמַרְתָּ לַהֲרִים (בְּיוֹם הַהוּא (Neh. xii. 43; instead of וַיִּשְׁמְחוּ וַאֲמַרְתָּ לַהֲרִים (Ezek. xxxvi. 6; instead of וַאֲמַרְתָּ לַהֲרִים וְלַגְּבְעוֹת וְהִשָּׂא אֶת־יָדָי רִיחַ־בֵּינִי (2 Chr.

²¹ See, for instance, Gen. i. 25; Judg. x. 6; 2 Sam. xv. 2; 2 Ki. xxiv. 2; Is. xxvii. 1; Jer. iii. 1; viii. 1; Ezek. ix. 6; xlv. 5; Mal. i. 6.

²² The Mas. to 1 Sam. xii. 3 numbers eight passages, in which Little T'lîsha is followed by Paseq,—a proof, if any were needed, that it cannot really serve as a disjunctive.

²³ Pazer rarely comes on the *second* word, as in Ex. xxxiv. 4 (comp. p. 113, note 9).

xxii. 11; Pazers instead of Munachs). Comp. Gen. xvii. 8; Num. iii. 38; xix. 13; 1 Sam. xvii. 39; 2 Sam. ix. 10; xx. 3; 1 Ki. ii. 33^b; viii. 20^b; Jer. xxxv. 15; Qoh. vi. 2²⁴.

The distinctness and emphasis, which it might be required to note, were thus secured for Géresh's clause; although it must be allowed that the division fails at times where we should have expected to find it²⁵.

Writers on the accents have found here a confusion, which has much perplexed them. For, in the division of clauses governed by R'bhlā, Pashṭa, &c., Pazer constantly marks the main dichotomy, with Great T'līsha following for the first, and Géresh for the second of the minor dichotomies (Géresh therefore marking the *smallest* of the dichotomies); whereas here, in the same clauses, *Géresh marks the main dichotomy*, and has Pazer and Great T'līsha subordinated to it. The explanation (as it seems to me) is that the *musical pause* in the case of these several minor disjunctives was so *slight*, that they readily lent themselves to this variation in their (relative) interfunctional value²⁶. Something similar occurs in our own system of interpunction. The logical pause with the *comma* is always slight; and sometimes one comma is subordinated to another, sometimes to a colon, semicolon, &c., farther on in the clause.

This subordination was carried out still further. Géresh (as we have seen) does not always maintain its position. When due on the first word before Pashṭa, T'bhîr, or Zarqa, it is almost invariably transformed to a servus (p. 100). What is observable is that Great T'līsha and Pazer are often found *subordinated to this servus* (which stands for Géresh), just as if Géresh itself were

²⁴ Sometimes, when there are only *two* words in Géresh's clause, the first is, for the sake of emphasis or distinctness, pointed with Great T'līsha, as in Gen. vi. 19; Ex. xxx. 31 (corrected p. 60); 1 Ki. xiii. 33; 2 Chr. iii. 2.

²⁵ A corresponding division in Great T'līsha's clause, with Pazer to mark the dichotomy, is very rare. I have noted only the following instances: Gen. viii. 22; Lev. xx. 17; 1 Ki. vi. 1 (point בִּלְפָנָיו with Codd.); Esth. iii. 13; Ezra iii. 9; 2 Chr. xxxi. 2.

²⁶ Of course the accentuators might have adopted another course. They might have introduced new musical notes or phrases, with corresponding signs; but this would have complicated the system, without any appreciable advantage. Practically little or no inconvenience or confusion has resulted from the simpler course, which they preferred to adopt, although theoretically it must be pronounced irregular.

present²⁷, e. g. סִירוּ נָא אֶל-בֵּית עַבְדְּכֶם וְלִינוּ (Gen. xix. 2); וְנִשְׁמָתוֹ וְנִשְׁמָתוֹ לְעַמִּי לְיִשְׂרָאֵל וְנִשְׁמָתוֹ (2 Sam. vii. 10; 1 Chr. xvii. 9); וְהַשְׁכֵּנָה הָעָרִים אֲשֶׁר לְקַח-פְּלִשְׁתִּים מֵאֵת יִשְׂרָאֵל (1 Sam. vii. 14); וַיִּבְדֵּל אֶהָרֶן לְהַקְדִּישׁוֹ קֹדֶשׁ קֳדָשִׁים (1 Chr. xxiii. 13). Comp. for T'bhîr's clause, Ex. xxviii. 30^b; Lev. i. 11; Deut. vi. 22; Josh. xi. 7;—and for Zarqa's, Judg. vii. 20; 2 Sam. iv. 8; Neh. viii. 17.

EXCEPTIONS.—Instead of Great T'lîsha, L'garmeh is occasionally employed to mark the division in Géresh's clause. The Mas. to Jer. iv. 19 notes eleven passages, in which this accent is subordinated to (מִשְׁרָת)²⁸ Géresh, at the second word from it, viz. Gen. xxviii. 9; 1 Sam. xiv. 3, 47; 2 Sam. xiii. 32; 2 Ki. xviii. 17; Jer. iv. 19; xxxviii. 11; xl. 11; Ezek. ix. 2; Hag. ii. 12; and 2 Chr. xxvi. 15. Once, Is. xxxvi. 2, it is subordinated to Géresh transformed. The accentuators must have designed by this exceptional accentuation to signalize these passages as deserving of special notice or special emphasis. The reader may be left to trace for himself these Massoretic fancies, which (it so happens) are for the most part sufficiently obvious. The most notable instance is 2 Ki. xviii. 17²⁹, on which see notes at end.

²⁷ Comp. in the poetical system (חֲסִידֵי אֱמֶת, p. 61) L'garmeh and Pazer subordinated to the servus that stands for D'chl.

²⁸ The expression is hardly correct (although the term **מִשְׁרָת** is similarly used in Syriac, comp. Bar-Zu'bi, ed. Martin, p. 4). Ox. 2322 and Jequthiel to Gen. xxviii. 9 have סְמוּךְ instead.

²⁹ Where our texts have falsely Little T'lîsha with Paseq, for L'garmeh.

CHAPTER XIII.

L'GARMEH¹.I. L'GARMEH's proper place is in R'bhîa's clause².

1. It marks the dichotomy there, and admits of repetition, as we saw in the chapter on R'bhîa, §§ II, III, IV.

2. It stands in the place of Paseq, when this latter sign is due before R'bhîa³. Thus לֹא וַיֵּאמֶר (Gen. xviii. 15); מִיָּמַיִם הַבְּכֹרִי נָדָב (2 Ki. xiii. 14); וַיִּמְיָה (1 Sam. ii. 19); אָבִי אָבִי (2 Ki. ii. 12); and אָמֵן הַבְּכֹרִי (1 Chr. iii. 1), all *L'garmehs*⁴.

The object of the change was simply musical. The rules for Paseq will shew that it could only have stood when R'bhîa's clause consists of *two* words, or has *Géresh on the second word*. But here L'garmeh was musically admissible, and was preferred to the simpler melody of Munach-Paseq.

For us indeed the change made has no meaning. For we cannot appreciate the musical distinction, and even the *signs* are, in the Palestinian system, by some strange oversight, *the same* (see p. 22).

¹ To prevent mistakes in the chanting, some punctators marked in the margin of their texts ל, against the instances in which L'garmeh is due (so Ox. 15, 70, 71; Add. 21161; De R. 2; &c.); and Ginsburg has thought it worth while to fill up page after page of his great work with these marginal notes. But they are *no Massora*! And what is one to say to them, when they are not even correctly given?!

² Comp. Ben-Bil. (Mishp. hat. 71): כל לגרמי' שבמקרא באים לפני רביע, לבר: במקומות מעוטות.

³ The Massora and grammarians allow but one exception in favour of Paseq: לֵי, So Ox. 4 in the Mas. marg. to this passage, לֵי, לֵי (Is. xlii. 5). The fancy seems to have been to make this passage agree with Ps. lxxv. 9, where Paseq with the same words must stand.

⁴ A list of these L'garmehs will be found after the Paseq-list, p. 129.

II. The following are the only examples in which L'garmeh occurs, without R'bhîa following:

Before Pashṭa, Lev. x. 6; xxi. 10; Ruth i. 2;⁵ and before Géresh (or Géresh transformed), the passages cited p. 118⁶. In these few anomalous cases, it comes where Great T'lîsha might have stood. The grounds for the change have been indicated, l. c.

SERVI OF L'GARMEH.

L'garmeh may stand alone, or may have one or two servi.

One servus is Mer'kha, מֶרְכָּה (Ex. xiv. 10).

Two servi. The first is Azla and the second Mer'kha⁷: וְאִינִי חֶסֶר וְשִׁבְעָה עֶשְׂרֵה שָׁנָה (Qoh. vi. 2); וְשִׁבְעָה עֶשְׂרֵה שָׁנָה (1 Ki. xiv. 21; 2 Chr. xii. 13). These are, I believe, the only instances⁸. So there are only two passages in the three Books in which L'garmeh has *two* servi (מַעֲמֵי חֶסֶר, p. 94).

CHAPTER XIV.

PASEQ.

We come to the *final* touch, applied to the system we have been so long considering. After the verse had been arranged musically, according to the rules above laid down, two or more words might be left joined by the accents, which it might nevertheless seem desirable, for the sake of effect in the reading, to separate by a slight pause. The sign Paseq—a short perpendicular line, like a bar—was placed between the words for that purpose. The meaning of the term פָּסֵק, 'cutting off,' =

⁵ See Mas. parva to Lev. xxi. 10, and Mishp. hat. 34^b.

⁶ Ben-Bil. indeed (Mishp. hat. 34^a) makes L'garmeh come before Pazer, citing as examples Dan. iii. 2 and Neh. viii. 7. But these are instances of Paseq. (Yet Heidenheim does not correct this manifest error.)

⁷ So the Massora requires, see Norzi on 2 Chr. xii. 13 and Ginsb. v, § 230. The authorities quoted by Baer (in his note on Qoh. vi. 2) for *two* Mer'khas must therefore be rejected.

⁸ The two other passages, cited in Mishp. hat. 23^b—1 Sam. xxvii. 1 and Ezek. viii. 6—are in most Codd. pointed as in printed texts.

'separating,' indicates its function. This sign had no proper musical value, and was therefore not numbered among the accents.

There is only one exception to the general meaning of the sign, and that is when it is associated with Munach, to constitute the independent musical accent, known as L'garmeh. The inventive faculty of the accentuators was certainly here at fault.

In the case of Shalshéleth, Paseq is apparently joined to a *disjunctive* accent. In reality it has been introduced in imitation of the Great Shalshéleth of the three Books, where it has its proper meaning. Unnecessary it is, and fails in many Codd. See p. 18 above¹.

This sign was subject to certain general rules in its application; but before proceeding to investigate these rules, we must ascertain *where it is really due* in the text.

Modern writers on the accents have been quite content to take the printed text as a guide, without being aware how incorrect it is. I have noted more than *sixty* instances in which Paseq fails in Van der Hooght's edition, to say nothing of the passages in which it is falsely introduced.—The printed lists are our only other authority for the Paseqs, but they too are not to be trusted. That given in Bomb. 2 (*Massora finalis*, letter ב) and copied in Buxtorf's Rabbinical Bible (ditto, pp. 60, 61) is disfigured by a mass of L'garmehs, has many omissions, and often marks Paseq falsely in the passages cited. Ginsburg's list, I. p. 647 ff., is equally faulty, frequently offending against the Massora itself and the readings of all respectable Codd. Baer's lists, as far as they go, are of course far more correct, but even they are not altogether reliable.

I was thus driven to draw up a list for myself, and succeeded, after some trouble, in bringing together the necessary materials. Several Codd. exist, which enumerate the Paseqs for the whole of the text, quoting the passages in which they occur². Others do the same for particular Books³. Whilst a third class have the Paseqs marked in the margin by the abbreviation בב or ב^4 . By the comparison

¹ It is surprising to find Prof. Graetz, in an article on Paseq (in his *Monatschrift* for Sept. 1882, pp. 394-5), placing it after Pashta and T'bhil! Other extraordinary mistakes are found in the same article.

² They are the Aleppo Cod. (see Preface, p. x); the St. Petersburg Cod. B 19^a (dated A.D. 1009); Add. 15251; and Modena xxvi. By far the most correct of these is the St. Petersburg list, for a copy of which I am indebted to Dr. Harkavy.

³ As Add. 21161, Ar. Or. 16, Or. 2628; Ox. 2438; De R. 196; and Simson's חבור הקונים.

⁴ Add. 21161; Ox. 15, 70, 71; K. 154; and De R. 2. Cod. Bab. is also to some extent useful.

of these several sources, I have been able to compile what I believe to be a correct list of the Paseqs, according to the Massora and the ideas of the old punctators. It will be found at the end of the present chapter, and will, of course, be adopted for the rules that follow.

I divide the Paseqs into two classes, the ordinary Paseq, which may precede *any* disjunctive accent, and separates *two* words that are kept together by the accents; and the extraordinary Paseq (*Paseq dichotomicum*), which is *confined to certain accents* (named below), and appears where *three or more* words are conjoined ⁵.

I. The ordinary Paseqs may be subdivided into

1. *Paseq distinctivum*, which comes between two words, that are to be distinguished as to *sense*, e. g. וַיֹּאמֶר לֹא (Gen. xviii. 15) ⁶, in contrast to וַיֹּאמֶר לוֹ; — עָשׂוּי בָלָה (xviii. 21), בָּלָה not to be made (as the ordinary construction would make it) *accusative*; — הָצֹרִי הִדְתָּה (Josh. xv. 25), to be treated as two *distinct* names, like הָצֹרִי רָמָה (Neh. xi. 33), and the instances in Josh. xv. 55; xix. 7; Ezek. xlvi. 16.

This Paseq is further found in a few cases of *specification*, where attention is to be drawn to details, as נִזְכָּר וְשִׁחֲלָתָה (Ex. xxx. 34) and אֲרִיֹתֵי בָקָר (1 Ki. vii. 29) ⁷. It is necessary in Neh. ii. 13 and 1 Chr. xxvii. 12 to insure correctness of reading; and in וַיֵּשְׁבּוּ פָנָיו (Dan. xi. 17, 18) it seems meant as a *nota bene* to the reader to distinguish these instances from וַיֵּשְׁבּוּ פָנָיו (ver. 19).

2. *Paseq emphaticum*, e. g. יְהוָה יִמְלֹךְ (Ex. xv. 18); יְהוָה

⁵ We have here a proof that Paseq was the *latest* of the signs, for its presence depends on the other (accentual) signs having been fixed. I mention this, because some scholars (as Graetz) have supposed that its use preceded that of the accents.

⁶ Cf. Judg. xii. 5; 1 Sam. ii. 16 (Q'ri); 1 Ki. ii. 30; xi. 22. Yet וַיֹּאמֶר לֹא (Gen. xix. 2; 1 Sam. viii. 19) is not so distinguished from וַיֹּאמֶר לוֹ (Judg. xviii. 19; Esth. vi. 13).

⁷ The other examples are Josh. viii. 33; Ezra vii. 17; Neh. xii. 44; and the names in 1 Chr. i. 24; viii. 38 (ix. 44); and xv. 18. This Paseq, once introduced, might evidently have been multiplied to any extent, but seems to have been intended only in the few instances given.

אָחֵד (Deut. vi. 4); הַיּוֹנָתָן יָמוּת (1 Sam. xiv. 45); חֲרַפְתִּי (Is. xxxvii. 24); עַל-הַדָּם תֵּאָכְלוּ (Ezek. xxxiii. 25); יָמִינוּ בְּעַלִּי (1 Chr. xxix. 15).

The examples under this head are sufficiently numerous, indeed so much so, that we may regard this emphatic use as the chief object of the ordinary Paseq.

In a few cases this Paseq is introduced—to insure emphatic pronunciation—between the Divine names. The most notable instance of the kind occurs in Josh. xxii. 22; but this belongs under II. 2. The other examples are הָאֵלֹהִים יְהוָה (Ex. xxiii. 17; xxxiv. 23); הָאֵלֹהִים יְהוָה (Is. xlii. 5); הָאֵלֹהִים יְהוָה (2 Chr. xxx. 19).

3. *Paseq homonymicum*. Where a word is repeated, in the same or a similar form, Paseq not unfrequently appears between. (This use of Paseq is closely related to that last given.) E.g. אֲבִרָהֶם אֲבִרָהֶם (Gen. xxii. 11); אָמֵן אָמֵן (Num. v. 22); הַמּוֹל יְמוּל (Gen. xvii. 13); שֶׁקֶץ תִּשְׁקָצְנוּ (Deut. vii. 26); עָמַק עָמַק מִי יִמְצָאנוּ (Qoh. vii. 24); הַשְׁמִיעַ יִשְׁמַע (Ezek. iii. 27).

We must not, however, suppose that we have here to do with a *rule*. The accentuators found a certain emphasis in the expressions quoted, which they marked with Paseq, but in the majority of similar instances they omitted the sign. A particular emphasis is no doubt lacking in most cases⁸, yet they might have introduced it, on their own principle, in many other passages, as כִּי-נָאֵה נָאֵה (Ex. xv. 1);

⁸ Thus, we could understand the failure of Paseq, in the case of numerals, שְׁבַע־שְׁבַע (Gen. vii. 2); שְׁנַיִם שְׁנַיִם (vii. 9), &c.,—of distributives generally, as אִישׁ אִישׁ (Lev. xvii. 3); עֶדְרָ עֶדְרָ (Gen. xxxii. 17); גּוֹי גּוֹי (2 Ki. xvii. 29); בָּקָר בָּקָר (Ex. xvi. 21), &c.,—and of current expressions like מֵאֵד מֵאֵד (Gen. vii. 19); מְעַט מְעַט (Ex. xxiii. 30); עֵין עֵין (Deut. xix. 21); פְּנִים אֶל-פְּנִים (Gen. xxxii. 31), &c. But instances like these account only very partially for the omission of the sign. For instance, it rarely comes between the inf. abs. and the finite verb, מוֹת מוֹת, &c.; although the very object of this construction is to give strength and emphasis to the expression. Sometimes perhaps we may account for its absence, by supposing that the words were meant to be pronounced with animation and rapidity, as סוּרוּ סוּרוּ (Is. li. 11); סִלִּי-סִלִּי (lvii. 14).

שִׁבְתָּ שִׁבְתָּן (xxxii. 15); רִיזְלִי רִיזְלִי (Is. xxiv. 16); הַמּוֹנִים הַמּוֹנִים (Joel iv. 14); &c. They have been very particular in placing it (twenty-six times) wherever קָבִיב' קָבִיב' occurs in Ezekiel (viii. 10; xxxvii. 2; xl. 5; &c.), so that more than one third of the examples they give consists of these instances. On the other hand they intentionally omitted it in מִשָּׁה מִשָּׁה (Ex. iii. 4), and the Midrash gives the reason: 'With Moses the prophetic gift *never ceased*' (פָּסֵק) !⁹

4. *Paseq euphonicum* is introduced, in a few cases, for the sake of distinct pronunciation, *when one word ends and the next begins with the same letter*: גֵּן יִנְעוּל (Cant. iv. 12); אֲנָשִׁים יִמְעַט (Neh. ii. 12); לָרֵב יִבְרָזֵל (1 Chr. xxii. 3); and once with cognate letters, שָׂרָף יִנְחָשׁ (Deut. viii. 15)¹⁰.

The other instances are Judg. i. 7; 1 Chr. ii. 25; xxii. 5; xxix. 11; 2 Chr. xx. 1; xxxiv. 12. But this small number of examples shews that *the failure of Paseq is the rule*¹¹, as in בִּשְׁמִים מִפְעֵל (Deut. iv. 39; Josh. ii. 11); עֵשֶׁב בְּשָׂרָד (Deut. xi. 15); שְׁמַע עֲבָדְךָ (1 Sam. xxiii. 11); לֹא-תֵאכַל לֶחֶם (1 Ki. xiii. 17); &c. The student may find for himself as many examples as he pleases.

N. B. יִרְאֶה פִּי (Gen. xviii. 15) does not come under this head, for פִּי is constantly followed by Yôd, e.g. פִּי יִרְאֶה (xix. 30); nor יִהְיֶה יִהְיֶה (xxii. 14); יִהְיֶה יִמְלֹךְ (Ex. xv. 18); הִלֵּילִי וְזַעֲקִי (Jer. xlvi. 20). These are all instances of *Paseq emphaticum*.

II. The extraordinary Paseq—or *Paseq dichotomicum*, as it will be more convenient to call it—was due to the circumstance that the accentual system failed to provide the necessary signs for marking the dichotomy, in clauses governed by certain of the minor disjunctive accents. Paseq was then (occasionally) employed in place of the missing disjunctive sign. Thus—

⁹ See Midrash rabba on Exodus, sect. 2, towards end (quoted by Levy, Neuhebr. W.B., s. v. פָּסֵק), or Norzi ad loc.

¹⁰ In Berakhoth 15^b below, the careful pronunciation of such words is insisted on; but no hint is given that Paseq sometimes comes between, to insure it.—This sign was, of course, unknown in the Talmudic time.

¹¹ The notion that the separation by Paseq takes place, when other letters, as two different labials, or (as Graetz supposes) Mem and Aleph (!), come together, is thus clearly shewn to have no foundation.—If the *same* letters are generally not separated by Paseq, a fortiori *dissimilar* ones would not be.

(1) On the *first* word before Pashṭa, T'bhîr, and Zarqa (see p. 100): וַיִּקְרָא אֱלֹהִים לְאֹרֶךְ (Gen. i. 5; comp. וַיִּקְרָא אֱלֹהִים לְרָקִיעַ, verse 8, with the dichotomy marked by T'bhîr); בְּהִנֵּה יְהוָה אֱלֹהֶיךָ אִתָּם; (xviii. 15); מִלִּפְנֵי (Deut. ix. 4).

In a few instances, this Paseq represents a *minor* dichotomy as well: Josh. xix. 51; Judg. xx. 25; 1 Sam. xxiv. 11 (comp. xxvi. 23); Jer. li. 37; 1 Chr. xxi. 15.—In 2 Ki. xviii. 14 it occurs thrice.

(2) On *any* word before Géresh, Pazer, or Great T'lîsha, because these accents have regularly no subordinate disjunctive. For the same reason, Paseq is not unfrequently *repeated*. E.g. וַיִּדְבֹּר אֶחָאֵב אֶל-נָבוֹת לֵאמֹר הִנֵּה-לִי אֶת-כְּרָמִי; (1 Ki. xxi. 2); הִתְבּוֹא לָךְ שִׁבְע־שָׁנִים רָעַב בְּאַרְצָה; (2 Sam. xxiv. 13); בְּהִנֵּה יְהוָה אֱלֹהֶיךָ לָךְ (Deut. xxv. 19).

EXCEPTIONS.—Before the other disjunctive accents, Silluq, Athnach, Zaqeph, &c., there was no necessity for Paseq, as a subordinate disjunctive was always available to mark the dichotomy¹². The only exception is in the case of S'gólta, in the following passages: Gen. xxvi. 28; Ex. xxxv. 35; Deut. ix. 21; 1 Sam. xi. 7; Jer. xlv. 25; 1 Chr. xxi. 12. Here Paseq takes the place of *Zarqa*,—another proof to my mind of its late introduction, for its appearance is doubtless due to the false notion, which prevailed at least from Ben-Asher's time downwards, that S'gólta is to be regarded as a kind of appendage to *Zarqa* (see p. 17). Like *Zarqa* therefore it might have Paseq before it.

In deciding whether the dichotomy should be marked or not, the accentuators were guided by the same general principles as in the use of the ordinary Paseq. (It is only under the first head that a necessary difference exists, and that an extension must be given to the meaning of the term used.) Thus we have:

1. *Paseq distinctivum*, marking details, indicating a slight logical pause, easing the reading of a long syntactical clause, &c. Comp. the examples given above, and Gen. i. 21 (Ezek. xlvii. 9);

¹² Comp. קָרַח (Is. vi. 3) and קָנָה (lxv. 13 *bis*).

Ex. xx. 4; 1 Sam. vii. 14; 1 Ki. xiii. 11; Jer. xxxv. 15; Ezek. xlv. 1; Ezra vi. 9; Neh. viii. 17, &c.¹³

It is particularly employed to separate the Divine Name (in any of its forms) from the word following. In such cases the Divine Name *directly precedes* one of the accents we are considering¹⁴. With any of the other disjunctive accents, it would in such a position be necessarily marked off by the dichotomy.—A half of the examples of *Paseq distinctivum* are of this class. Comp. Gen. i. 5, 10, 27; ii. 21, 22; iii. 14; &c.

2. *Paseq emphaticum*, in Deut. xvi. 16; 1 Sam. xii. 3; Jer. xii. 5; xlix. 37; Ezek. xiv. 21; xxxvi. 5; &c.

But care must be taken to note the context. Graetz has asked, Why has אֱלֹהִים יִתְּנֵן לָהֶם in 2 Chr. xxi. 3 Paseq, and in Job xlii. 15 no Paseq? Answer, Because of the marked contrast in the former passage between the first and second halves of the verse—a contrast which fails in the latter.

3. *Paseq homonymicum*, in the following (eight) instances: Num. xvii. 28; Josh. viii. 33; 2 Sam. xiv. 26; Jer. xv. 12; Ezek. xlvii. 12 and xlviii. 21 (not xlv. 7); 2 Chr. xxi. 19; xxx. 10.

4. *Paseq euphonicum*, in Ex. xx. 4 (second example); Num. xxxii. 33; Is. vi. 2; lxv. 13; Jer. li. 37 (*bis*); Hos. ix. 1; 2 Chr. xxxv. 18; &c.

5. *Paseq euphemisticum*. The object of this Paseq was to separate the Divine Name from a word, which it seemed unseemly to associate with it. We found no example of this Paseq between *two* words, and the only instances of it in our present division are: אֱלֹהִים אֶרָא (Deut. iv. 32); רִיחַ

¹³ This Paseq is (as stated) used with more freedom than when only two words have to be taken into account. Thus it appears, at first sight, strange that וַיִּשָּׂם אֶת־הָאֶבֶן (Gen. xxi. 14) should be marked with Paseq (Moses' rising, Ex. xxxiv. 4, is not so signalized). The explanation seems to be that just before, xix. 27, and just after, xxii. 3, this expression has the dichotomy, and so it is introduced here. In 2 Ki. xxv. 4, the pause made by the Paseq may indicate the missing verb, יִקְרָא (Jer. lii. 7). In Gen. xxxvii. 22 and 2 Ki. iv. 13 the anomalous servus (p. 110, note 41) may intimate that some punctators dispensed with the Paseq, which certainly appears *de trop*.

¹⁴ When it is the *second* word, e.g. Gen. i. 25; Deut. ix. 4; Is. viii. 7, Paseq almost always fails.

וַיִּקָּם יְהוָה שָׁטָן (1 Sam. xviii. 10; xix. 9) and רָעָה אֱלֹהִים (1 Ki. xi. 14)¹⁵. This Paseq is more common in the three Books.

But, as in the case of the ordinary Paseq, the *failure* of the sign is more conspicuous than its presence. It is constantly wanting where it might have marked a necessary *distinction*, or *emphasis*; and where two like words, or like letters coming together require it¹⁶. Writers on the accents, from Ben-Asher to Ewald, have not troubled themselves at all about this strange lack of consistency in the use of Paseq, although it stands in such marked contrast to the precision in the employment of the accentual signs. This circumstance seems again to point to a (comparatively) late introduction of the sign.—The same want of system is seen in the three Books, comp. מַעֲמִי אִתְּךָ, p. 97.

LIST OF PASEQS¹⁷.

(In making use of this list, the student must be careful to distinguish the *L'garmehs* of the text, see pp. 119, 120.)

- Gen. (29) i. 5, 10, 21, 27; ii. 21, 22; iii. 14; xii. 17; xiv. 15 (עֲלִיָּהֶם); xvii. 13; xviii. 15 (*ter*, יִרְאָה, פִּי), 21; xxi. 14, 17; xxii. 11, 14; xxvi. 28; xxx. 8, 20; xxxvii. 22; xxxix. 10; xlii. 13, 21, 22; xliii. 11; xlv. 2 (*bis*).
- Ex. (14) xiii. 18 (אֱלֹהִים); xiv. 21; xv. 18; xvi. 5; xvii. 6, 15; xx. 4 (*bis*); xxiii. 17; xxx. 34; xxxiv. 6 (*bis*), 23; xxxv. 35.
- Lev. (8) v. 12; x. 3, 6, 12; xi. 32, 35; xiii. 45; xxiii. 20.
- Num. (22)¹⁸ iii. 2, 38 (אֶחָד־מֵעֵד); v. 22; vi. 20, 25, 26; ix. 10; xi. 25, 26 (*bis*); xv. 31; xvi. 7 (*bis*); xvii. 21, 28; xxi. 1; xxii. 20; xxx. 13 (אֶחָד); xxxii. 29, 33; xxxv. 16.
- Deut. (22) iii. 20; iv. 32; v. 8 (*bis*, as in Ex. xx. 4); vi. 4, 22; vii. 1, 26 (*bis*); viii. 15; ix. 4, 21; xvi. 16; xvii. 8; xxii. 6; xxv. 19; xxvii. 9; xxviii. 12, 20, 25, 68; xxix. 12 (חֵיִים).

¹⁵ Some punctators on this principle mark וַיִּקָּם יְהוָה אֱלֹהִים (Gen. xxiii. 6). So De R. 7, 266; Bomb. 1 and 2. See Norzi and Ginsb. iii. p. 54.

¹⁶ So also after the Divine Name, as in Gen. iv. 15^b; viii. 1^b; xi. 8; Ex. xxxiii. 11; Is. liv. 17^b; 1 Chr. xxviii. 4; &c. Sometimes individual punctators introduce the Paseq in such instances.

¹⁷ I have put in brackets the Paseqs (61) that fail in Van der Hooght's text.

The *totals* of the Paseqs for the several Books I have taken from the St. Pet. Cod. Other lists supply the same partially. These numbers supply a useful means of control, so that it is rarely necessary to take account of the variations that occur in Codd.

¹⁸ The lists give 22 as the total, but furnish only 21. I have no doubt that the missing example is וַיִּקָּם יְהוָה לְפָנֵי יְהוָה וַאֲנִי הָיִיתִי (iii. 4). Paseq is found here in many Codd., Ox. 19, 22, 23, 26, &c., also in Bomb. 1; and is marked in the margin בּ, in Erf. 1; De R. 2, 7.

- Josh. (22) i. 15; ii. 19 (בִּיתֶיךָ); viii. 33 (*ter*); xi. 20; xiv. 10 (יְהוָה יֵאָמֶר); xv. 7, 25, 55; xix. 7 (עַל), 11, 51 (*ter*); xxii. 22 (*quater*), 31 (הַיּוֹם), 32; xxiv. 32.
- Judg. (9) i. 7; ii. 18; xi. 17 (*bis*, יֵאָמֶר); xii. 5 (וַיֵּאמֶר לֵא); xviii. 2; xx. 25 (*bis*, לִקְרֹאתָם), 35.
- 1 Sam. (32)¹⁹ i. 3 (מִיָּמִים יֵמִימָה); ii. 16, 19; iii. 9 (לֶךְ), 10; v. 9 (יִרְיֶהוּ); vii. 14; ix. 10, 16, 24 (הָעָם); xi. 7; xii. 3; xiv. 3 (פְּהֵן יֵהוּהָ), 36 (פְּלִשְׁתִּים), 45 (הַיּוֹנָתָן), 47; xvii. 40; xviii. 10 (*ter*); xix. 9; xx. 12, 21 (קָחֵנִי); xxiv. 11 (*bis*); xxv. 14, 25, 31, 36; xxvi. 7, 23; xxviii. 12 (אֶל-שָׂאִיל).
- 2 Sam. (11) ii. 1; iii. 12, 21; vii. 24; xiv. 26, 32; xx. 3; xxiv. 3, 13 (*bis*), 16.
- 1 Ki. (25)¹⁹ i. 36, 45 (הַנְּבִיא); ii. 30; vii. 24, 25 (*bis*, יָפָה), 29, 35 (עָגֹל); viii. 65; xi. 14, 22, 36; xii. 16 (*bis*, אֶת-הַמֶּלֶךְ), 32 (*bis*); xiii. 4, 11; xviii. 12; xix. 7; xx. 25, 30; xxi. 2 (*bis*, לֵאמֹר); xxii. 8.
- 2 Ki. (17) iii. 16; iv. 13, 19; vii. 1; x. 5, 6; xii. 22; xiii. 14; xviii. 14 (*ter*); xix. 4, 16, 23 (חֲרַפְתָּ); xxiv. 2; xxv. 4, 17.
- Is. (27)²⁰ iii. 7; iv. 5; v. 19; vi. 2 (עֲמֻדִים), 3; x. 14; xi. 11 (אֲרֵנִי); xxi. 2 (*bis*); xxii. 13; xxiv. 3 (*bis*); xxv. 7; xxvi. 3; xxxi. 4; xxxvii. 4, 17, 24; xl. 28; xlii. 5; lvii. 19; lviii. 2 (יּוֹם יוֹם)²¹; lxiii. 7; lxv. 13; lxvi. 19, 20 (*bis*).
- Jer. (30) i. 13; iv. 1, 19²²; vi. 11, 14; vii. 9; viii. 11; ix. 2; xi. 5; xii. 5; xv. 12; xvii. 25; xxi. 7; xxiii. 6; xxxi. 40; xxxii. 44; xxxiii. 16; xxxiv. 1; xxxv. 15 (*bis*); xli. 10; xlv. 25; xlviii. 20; xlix. 24 (וְרִטָּה), 37; l. 14, 29; li. 2, 37 (*bis*, כְּבֹל).
- Ezek. (24)²³ iii. 27 (*bis*); vii. 11 (הַחֲמֵס); viii. 3; xiv. 21; xxi. 3; xxvi. 16; xxxiii. 25 (עַל-הַדָּם); xxxiv. 8; xxxv. 12; xxxvi. 5; xxxix. 11; xli. 16; xlv. 1; xlvii. 9, 12 (*bis*), 16, 17; xlviii. 1 (חֲתָלָה), 21 (*ter*), 35. And, as the Massora adds, כָּל סָבִיב סָבִיב רְכוּתָהּ.
- Minor Prophets (8). Hos. ix. 1 (שָׁרָא), 4 (לִיהוָה); Zeph. iii. 15; Hag. i. 12; ii. 4, 20; Zech. xi. 12; xiv. 2²⁴.

¹⁹ The number fixed by the St. Pet. list for Samuel is 43; and for Kings, 42.

²⁰ By a *lapsus calami* on the part of the copyist, the St. Pet. Cod. gives the total as 13!

²¹ This example fails in all lists, although fixed by the Mas. to Gen. xxxix. 10.

²² The second כָּפִי is with Paseq; the first with L'garmeh, p. 118.

²³ There has been again a mistake on the part of the copyist of the St. Pet. Cod., for while he gives the total as 23, the list contains 24.

²⁴ Baer gives besides Zech. iii. 2; iv. 7, on the authority of the Mas. parva Erf. ms. But this Codex is elsewhere wrong, in fixing the Paseqs, e.g. in 1 Sam. viii. 19; 2 Ki. iii. 25. Some few texts indeed also give these examples in Zech., but they are not found in any list.

- Five Megillôth. Cant. (8) i. 13, 14 (הַלְפָּרִי); ii. 7, 13 (וְהַתְּנִיחַ); iii. 5, 11 (וְאַחֲרָהּ); iv. 12^a; viii. 4;—Ruth iv. 11;—Lam. (8) i. 15, 16; ii. 1, 5, 6, 7 (וְאַחֲרָיִי), 8; v. 21;—Qoh. (2) i. 6; vii. 24;—Esth. (14) iii. 7; ix. 7–9, 27 (*bis*, הַיְּהוּדִים); x. 1 (וְאַחֲרָשׁוֹ).
 Dan. (9) iii. 2; iv. 20; v. 12 (מִפְּשָׁרִי), 23; ix. 18, 19 (*bis*); xi. 17, 18 (וְיִשָּׁם).
 Ezra (5)²⁴ vi. 9 (*ter*, בִּיחֹם יוֹם); vii. 17 (תּוֹרִיז); x. 9.
 Neh. (12) ii. 12, 13; viii. 6, 7 (*bis*), 9, 17 (הַשְׁכִּי), 18; xi. 33 (תַּצּוֹר); xii. 44 (לְאַחֲרֵיהֶם); xiii. 15 (*bis*).
 1 Chr. (28)²⁵ i. 24 (שֵׁם); ii. 25; viii. 38; ix. 20, 44; xii. 18, 20, 40; xiii. 6; xv. 18; xvii. 22; xxi. 3 (עַל־עַמּוֹ), 12 (*bis*), 15 (*bis*); xxii. 3, 5; xxiv. 6; xxvii. 1 (*bis*)²⁶, 12 (לְבֹן יִמִּינִי); xxviii. 1 (וְיִמְקְנָה); xxix. 2, 11, 15 (בְּצֶלַל), 21, 23.
 2 Chr. (29) i. 11 (אֶל־הֵימִים); ii. 9; iv. 3, 4 (*bis*, יָמָה פְּנִימִים); x. 16; xii. 6, 7; xiii. 12; xvi. 8 (לְחֵיל); xviii. 7; xix. 10; xx. 1, 8, 22; xxi. 3, 18, 19; xxiv. 11 (יוֹם); xxvi. 17; xxx. 10, 19, 21; xxxiii. 14; xxxiv. 12; xxxv. 18, 21 (*bis*), 25.

I add a list of the L'garmehs, which take the place of Paseq before R'bhia (p. 119)²⁷. The rules for their occurrence will be the same as those for the *ordinary* Paseq, given above²⁸.

Gen. iii. 15; xvii. 14; xxiii. 6; xxix. 9^b; xlv. 5; Ex. xxx. 13; Num. vii. 13^b, 19^b, &c.; x. 29, 35^b; xx. 21; Deut. i. 33^b; v. 4, 22^b; xxxii. 39; Josh. v. 14; ix. 12; Judg. xi. 40; xvi. 2; xviii. 7^b; xx. 28²⁹, 31^b; xxi. 19, 22²⁹; 1 Sam. ix. 9, 12^b; xvi. 5, 7^b; xx. 25; xxvi. 16^b; 2 Sam. xii. 23; xv. 20, 30²⁹; 1 Ki. vi. 29; vii. 23^b; xix. 4^b; 2 Ki. ii. 12; v. 22; xvii. 36; xxv. 16; Is. ix. 16; xix. 16^b; xxi. 8^b; xxii. 2, 11; xlix. 21^b; Jer. xx. 4; l. 34; lii. 20; Ezek. xxiv. 17; xxxv. 12; Zech. i. 8²⁹; vi. 15²⁹; xiv. 12^b; Cant. iv. 14; viii. 14; Ruth i. 13; iii. 3, 13; Qoh. ix. 3; Dan. iv. 15^b; Neh. ii. 12; 1 Chr. iii. 1^b; xxviii. 10; 2 Chr. iv. 2^b; xxi. 19.

²⁴ The number for Ezra and Neh. varies between 15 and 17. Some lists (as St. Pet., Aleppo, and Modena) reject the first example in Neh. viii. 7; and all omit xii. 44, although the Mas. to Lev. x. 12 requires it. Note what Ben-Asher says (Dikd. hat., p. 23), וּמִקְצַת הַסּוּפִּים הָרְשׁוּשִׁים קוֹרִים לְאַחֲרֵיהֶם לְתַרְוִמָּהּ. And so the old Codd. Add. 21161 and Erf. 3 point.

²⁵ The number fixed in the St. Pet. list for Chronicles is 57.

²⁶ The lists omit the second Paseq of Van der Hooght's text.

²⁷ Perhaps some additional instances may be found, which I have overlooked. I have purposely omitted Josh. xv. 18 (comp. Judg. i. 14); Is. vii. 25 (although marked in Baer's text); Dan. xi. 6 (with various Codd.); and 2 Chr. xviii. 3 (do.).

²⁸ Attention may be drawn to Judg. xvi. 2; 1 Sam. xvi. 7; and 2 Chr. xxi. 19, where L'garmeh seems to indicate the defective grammatical construction, as Paseq in 2 Ki. xxv. 2.

²⁹ Many texts omit.

APPENDIX I.

NOTES ON SOME DIFFICULT OR OTHERWISE NOTEWORTHY PASSAGES.

(A. V. stands for Authorized Version; R. V. for Revised Version; and Prob. for *Proheibibel*, the German revision of Luther's translation.)

Gen. xx. 13. וַיְהִי בִּפְאֶשֶׁר הִתְעַו אֲנִי אֱלֹהִים מִבֵּית אָבִי וּגו'. The R'bhia here—the greatest disjunctive in S'golta's clause—is due to the over-scrupulousness of the early accentuators, who shrank from associating the Sacred Name with a Verb signifying 'to cause to *err*!' What monstrous interpretations were the result may be seen in Targ. Onq. and Sopherim iv. 6¹. The proper accentuation is וַיְהִי בִּפְאֶשֶׁר־הִתְעַו אֲנִי אֱלֹהִים מִבֵּית אָבִי, found, more or less correctly given, in various Codd.²

xxxv. 22. We have here a *double* accentuation,—the one with Silluq at יִשְׂרָאֵל, answering to the number of verses (154) in the Parasha and further indicated by פ (פתוחה) following,—the other with Athnach at יִשְׂרָאֵל, adopted by the Occidentals, that Reuben's abominable act might be slurred over in the chanting as rapidly as possible³. The Orientals kept to the single accentuation with *two* verses (see Baer's Five Megillôth, p. v, and Ginsb. Mas. i. p. 592), which must have been the original.

Ex. xx. 3-17 and Deut. v. 7-18. The Orientals and Occidentals differed also in the pointing of the Decalogue. The former had the single accentuation (known as טעם העליין) according to the commandments⁴. This was no doubt the original, for the verses of the Parasha in each case are reckoned accordingly (72 and 118). On the other

¹ The Jerus. Talm. (Megilla 13^a) and Jerus. Targ. try to get over the fancied difficulty by treating אֱלֹהִים as חויל (*profanus*); but this explanation did not meet with acceptance, as the accents shew. Some commentators indeed adopted it and sought to accommodate it to the recognised accentuation, by taking אֱלֹהִים אֲבִי as 'the (false) gods of my father's house!' So Bekhor Shor, and the author of the old Commentary known as ג' (quoted in רומ *ad loc.*).

² Ox. 1, 5, 34, 2437; Add. 15250, Harl. 1528; Berl. 4; Leipz. 1.

³ On the same ground the Mishna (Megilla 25^a) directs: 'to be read without Targum.'

⁴ See Pinsker, *Einleitung*, p. 48 ff.

hand, the Palestinians introduced a second division (כעם החתחתן), breaking up the longer verses (3-6, 8-11), and bringing together the shorter ones (13-16); with the view of easing and equalizing the reading⁵.

xxv. 34 (xxxvii. 20). One of the five passages in the Tora, named in the Talmud (Yoma 52^a) and Mas. to Deut. xxxi. 16, as אין להם 'הכרע', 'about (the accentual division of) which no decision had been arrived at.' The question was whether מִשְׁפָּרִים is to be taken with what precedes, or what follows (see Rashi). The LXX translate one way, the Targums another. The Massoretic text agrees with the latter.

xxxii. 1^b. זֶה מֹשֶׁה הָאִישׁ. The traditional construction supposes a transposition, 'This man Moses.' See LXX, Vulg., Pesh.—Similarly וְהָיָה אֵחָד comes *after* the nom. pr., Ezra viii. 17.

xxxiii. 19. וְהִנֵּה יְהוָה בְּשֵׁם יְהוָה. According to the accents, 'And I will proclaim Jehovah by name.' Comp. xxxiv. 6 and R. V. xxxiv. 5 marg.

Num. xxxvi. 5. וְ, with Zaqeph (although no Codex so); comp. xxvii. 7. וְ is made by the accents a particle, as in verse 10^b: so the LXX οὐδὲ. In the same way וְ, Is. iii. 24^b, is treated in most texts as a particle.

Deut. v. 19. קוֹל זָרוֹל וְלֹא יָכֹף, kept together by the accents, in accordance with the strange rendering found in the Talmud (Sota 10^b, Sanhedrin 17^a), Targums, and Pesh., 'With a loud voice, that did not cease,' i.e. without intermission'. See Rashi.

xxvi. 5. אֲרָמִי אֹבֵד אָבִי. cannot be rendered, according to the accents, 'An Aramæan, ready to perish, was my father,' for that would require the Pashta at אֹבֵד; but must be taken to mean, with Targ., Midrash⁶, Vulg., and Rashi, 'An Aramæan (Laban) sought to destroy my father.' Aben-Ezra, Rashbam, Qimchi, and modern scholars generally, reject the accentuation. Yet Heidenheim, in his commentary לבינה מודע, defends it, and Baer (in a letter to me) agrees!

⁵ But this division seems not to have come into general use. At least, the public reading has long been according to the longer verses.

The terms חתחתון and עליין have reference to the position of the accents,—the longer verses shewing a large proportion of accents placed *above* the words, whereas in the shorter verses the accents *below* the words greatly preponderate. Comp. the expressions מלילי מרמא and מליר in the Mas. to Gen. xxiii. 3.

⁶ A technical phrase not understood by Hupfeld, Stud. u. Krit., 1837, p. 852, or Dillmann, Herzog's Encycl. ii. p. 392.

⁷ יָכֹף taken in the sense of אָסַף (Niphal). The same meaning was assigned to the word in Gen. xxxviii. 26 and Num. xi. 25.

⁸ Siphre and לקח מור.

xxxii. 5. שָׁחַת לוֹ לֹא. Accents must remain, as both Targums, LXX, and Pesh. shew. We must then translate, 'They corrupted (injured) Him not.' Jerome, Aben-Ezra, and of course moderns, rightly break loose from the accents.

Josh. iv. 3. הִכְּזוּ שְׁתֵּי-עֶשְׂרֵה אֲבָנִים. Kept together by the accents. The inf. constr. (fixed by Mas. *ad loc.*) must not be confounded—as by Targ., Qim., R. V., &c.—with inf. abs. הִכְזוּ (iii. 17), and joined, contrary to the accents, with the words preceding. Comp. Knobel and Keil.

vi. 10^b. Accents support Driver's view, Heb. Tenses, p. 161, Oba. Parallel is 2 Sam. x. 5^b (1 Chr. xix. 5).

Judg. vi. 24. Some Codd.—as Ox. 13, 2324; Harl. 5773; Erf. 2—and the Soncino ed., point וַיִּקְרָא לוֹ יְהוָה שְׁלֹמֹם, and this is no doubt correct⁹; except that, according to the Paseq rules, we ought to have וַיִּקְרָא שְׁלֹמֹם, comp. Ex. xvii. 15; Ezek. xlviii. 35.

xii. 4^b. According to the accents (note the two Zaqeph) we must render:

'Fugitives of Ephraim are ye!

Gilead (his place) is in the midst of Ephraim, in the midst of Manasseh.'

Comp. Ewald, *Gesch.* ii. p. 455.

xiv. 15 end. The accentuation requires us to take הֵלֵא as הֵלֵא, 'hither.' So Targ. and Tanchum. If the punctators had regarded הֵלֵא as interrogative, they must have pointed: הֵלֵא לָנוּ קִרְיָתָם לֵט. Some few Codd. (see De R. Var. Lect.) read הֵלֵא, but this is contrary to the Mas. (Frensdorff, p. 251)¹⁰.

xv. 19^b. עַל-כֵּן קָרָא שְׁמָהּ עֵין הַקּוֹרָא אֲשֶׁר בְּלָחִי. A false accentuation, due to a false rendering,—to be traced in LXX, Vulg., and Pesh.,—which takes לָחִי here, as in the early part of the verse, in the sense of 'jaw-bone.'

xvi. 28^b. וַאֲנַקְמָה נָקַם-אֶחָת מִשְׁתֵּי עֵינֵי מַפְלִשְׁתִּים. אֶחָת is made by the accents emphatic; Samson asks for vengeance for *one* of his eyes. The reward for the other was to be in the world to come! This explanation—although not accepted by Targ., LXX, Vulg., and many modern scholars—is found in Talmud¹¹, Midrash¹¹, Rashi, Qim., and

⁹ This too is what is meant in Midrash rabba on Leviticus, Par. 9.

¹⁰ There is an interesting marginal note in the old Reuchlin Cod. of the Prophets (K. 154): בְּקִרְיֹתָם הֵלֵא כְּחֵיב וְקָרִי הֵלֵא, לְנִהרְרֵי כֹה: 'הֵלֵא וְקָרִי הֵלֵא'. The Schools at Sura and Neharda'a belonged to the general category of Orientals (מְרִנְחָא).

¹¹ See Jerusalem Talmud, Sota, cap. 1, § 8; and Midrash rabba on Numbers, Par. 9.

adopted by our best modern commentator, Bertheau. It seems indeed the only possible one, with the text as it is.

2 Sam. v. 6^b. The accentuation is in accordance with Targ., LXX, and Vulg., which make the subj. of the second **לְאִמֵּר** 'the blind and the lame,' who are represented as making themselves responsible for the safety of the city against David's attacks.

xi. 25 end. The message sent is the important part of the verse. Hence it commands the main division (comp. p. 358). **וְהַזְקִיחַ**, as of minor importance, is joined on to the latter part of the speech.

xv. 34. Note the mispunctuation of our texts, **וְאִמְרָהְךָ תִּשְׁמַע** **וְאִמְרָתְךָ לְאַבְשָׁלוֹם עֲבֹדְךָ אֲנִי הַפֶּלֶאֶר אֶהְיֶה וְנָא**, which can only mean: 'And thou shalt say to Absalom thy servant: I will be the king, &c.'! Correct **וְאִמְרָהְךָ תִּשְׁמַע**, with Ox. 1, 10, 12, 13, &c.

xx. 18 end. **וְכֵן הָרָפוּ**, made by accents a part of the **מִשַּׁל**, 'And so they will certainly attain their end.' Perf. of assurance, like **הִסְרִיד**, v. 6 (see above). If the accentuators had meant to express the meaning adopted by Vulg., Qim., and moderns, they must have pointed **לְאִמֵּר** with R'bhia instead of Zaqeph.

1 Ki. vi. 1. The emphasis is thrown on the *second* of the dates named. (Just so in Ezek. xl. 1.) But point **מִצְוִיִּים**, Great T'lisha, with Ox. 7, 76, 2326; Harl. 5710; &c.

xviii. 42^b, 46. The accents dwell on the pictorial features. Hence the division is not as with us.

2 Ki. iii. 25. **עָרֵהְשָׂאִיר אֲבִנֶיהָ בְּקִיר חֲרָשֶׁת**. The false accentuation here is due to the mistaken notion, found in Targ., Verss., Rashi, &c., that **חֲרָשֶׁת** is an *appellative*: 'They left the stones thereof in the wall' (broken to pieces, like) 'a mass of sherds.' Even the vocalization, **קִיר** with the article, seems occasioned by this strange explanation. Qimchi was apparently the first to see that **חֲרָשֶׁת קִיר** is *nom. pr.*, as in Is. xvi. 7.

x. 15. **יֵשׁ וְיֵשׁ יְהוֹנָדָב יֵשׁ וְיֵשׁ**. Rabb. comm., one and all, take **יֵשׁ וְיֵשׁ** together. Their explanation is **כָּפַל לְחֹזֶק**. With the rendering usually adopted—found in LXX and Vulg.—the accents must have been quite otherwise.

xviii. 17. **וַיִּשְׁלַח מֶלֶךְ־אֲשּׁוּר אֶת־חֲמִתָּן וְאֶת־רִב־סָרִיסִים וְאֶת־רִב־שָׁקָה מִן־לָבִישׁ**. Why the irregular L'garmeh (p. 118) in Géresh's clause? Because the accentuators designed a special warning for the reader. Only Rab-shakeh's name was to be associated with Lachish. Tartan and Rab-saris, as they are not named in Is. xxxvi. 2, were supposed to have come later, at the head of the second embassy (xix. 9). But that was sent from Libnah, *not from Lachish* (xix. 8)¹². Their names

¹² Comp. Seder 'Olam, cap. 23, quoted by Rashi and Qimchi.

therefore were carefully separated from Lachish by the special disjunctive L'garmeh, whilst Rab-shakeh's was joined to it in the regular way. A notable specimen of Massoretic exegesis, the connection of which with the accentuation seems to have escaped every one's notice.

Is. i. 5. Targ., Abu'l-walid (*Opusculs*, p. cv), and Aben-Ezra join עור with the words following, and this pointing is found in some Codd.,—as Bab.; Ox. 23, 78,—פָּרַחַם עֹר הוֹכִימוּ כָרָח. But unquestionably the *textus rec.* is right.

i. 9. Here also כְּמַעֲט כְּסִדִּים הָיִינוּ are taken together, in Berakhoth 19^a, and by Targ., Abu'l-walid (l. c.), Rashi, and even Cheyne,—against the better sense, the unvarying accentuation, and the Massora (כְּמַעֲט בְּ).

i. 13. לִי קִטְרֶת הַזֵּבוּחַ הִיא לִי, 'incense of abomination is it to me.' So Targ., Rashi, Ewald, &c. The disregard of the accents, found in LXX, Vulg., and some Rabb. comm., shews itself also in A. V. and R. V.

v. 24. Cod. Bab. has יִרְפָּה לְהִבָּה וְיִשְׁשֹׁל לְהִבָּה, making לְהִבָּה *acc. loci*. Even with our pointing, it may be so rendered, see p. 46, 3. It is quite unnecessary, with Ewald, Hitzig, and Ges. Lex., to translate *foenum flammæ*, i. e. *flagrans*.

viii. 14^b. No commentator, ancient or modern, seems to have noticed that the accentuation here is untenable. It has been due to a false interpretation, found in Targ. and Rashi, which takes לִפְנֵי as in apposition to לְשֵׁנֵי בְּתֵי יִשְׂרָאֵל, 'To the two houses of Israel, who set themselves as a gin and a snare' &c. If we would pay any regard to the sense, we must point: וְלֹאֲבָן נָנָה וְלִצְוֹר מְבַשֹּׁל לְשֵׁנֵי בְּתֵי יִשְׂרָאֵל.

viii. 23. The marked emphasis resting on the words וְהִיאֲחֲרָן הַכְּבִיר has led to the main pause of the verse being placed there. What follows, וְדֶרֶךְ הַיָּם וְגו', may be treated as Zusatz (see p. 57), 'by the way of the sea, &c.' Comp. Ewald. It is not necessary to suppose, with Luzzatto, that the Athnach is due to the Haggadic paraphrase of Targ.

ix. 5^b. וַיִּקְרָא שְׁמוֹ פִּלֵּא יוֹעִיץ, an abnormal accentuation,—the object being to mark not only the Name, but in a special and emphatic manner the *separation* of פִּלֵּא from יוֹעִיץ, 'Wonder,—Counsellor'¹⁸.

¹⁸ Which Cheyne and others have not seen; or, if they have, ought, in all fairness, to have pointed out.

May I (without offence) remark that one learned professor after another has got out of his depth in trying to explain the accentual and grammatical peculiarities of the few words quoted? (1) Caspari (Micha, p. 223) makes of the Pashta a Qadma,

The regular accent for this purpose would have been 'פִּלְאִי. (On the general division of the half-verse, see p. 49, 1.)

xvii. 5. בָּאֵסֶף קָצִיר קָמָה. Most commentators neglect the accents, which however are duly regarded in LXX and Pesh.; קָצִיר being taken in the same sense as in verse 11.

xix. 9. שְׂרִיקוֹת, adjective outside the rest of the clause, see p. 53, 3 a. Not to be rendered as Delitzsch proposes.

xx. 4. The Athnach fixes the limit to the comparison made with Isaiah, for certainly he did not go שָׁתָּהּ שְׁנוֹף.

xxiii. 7^b. According to the accents must be translated: 'Whose feet were wont to carry her, from days of old, from her first beginning, to sojourn afar off.' The version of Rabbinical commentators and most moderns would require: מִימֵי־קֶדֶם בְּרַחֲמֶיהָ.

xxv. 1. יְהוָה אֱלֹהֵי אֲמִתָּה. 'Jehovah, *my God* art Thou!' Emphasis.

xxviii. 28. The R. V. pays attention to the accentuation. Not so the bulk of modern commentators.

xxix. 16^a. Not understood,—as ancient Verss. and Jewish comm. down to Luzzatto shew. Hence the false accentuation: בְּחֶמְדָּהּ הִצִּירָהּ.

xxx. 7^b. In Ox. 4, 74, 78; Add. 11657, we have the pointing רַהַב הֵם שֹׁבְתִים, which suits the rendering: 'Rahab! they are a sitting still.'

xxx. 21. Accents make the last words *a part of the speech*. So Targ., LXX, Vulg., Pesh., and Qim., against Aben-Ezra and moderns.

xxx. 32. No commentator (as far as I have observed) has seen that for the ordinary rendering to stand, we must have R'bhia at מִי־סָבָה; but this we cannot introduce, because the Massora (see p. 107) has fixed Y'thibh for בָּלָה. Vulg. and Prob. pay regard to the accentuation.

xxxiii. 23. A case of parallelism with addition (p. 39). Jewish commentators refer the whole verse to Assyria. Had they referred,

and will give a reason for it! (2) Delitzsch proposes an impossible accentuation, 'וַיִּקְרָא שְׁמוֹ עֲלֵיָּהּ יוֹצֵץ עַל גְּזֹרֵי וְגו', Géresh before and after T'lisha! (3) Kautzsch (Ges. Gr., § 93, Anm. 1. D), disregarding the accentuation—as though vowels and accents were not from the same source—would have us believe on the authority of Dikd. hat., § 36, that קָלָה is in *st. constr.*; yet if he had looked on a few pages to § 72 of the same work, he would have found this notion plainly contradicted, as indeed it must have been sooner or later, for it is in direct opposition to the Mas. to Lev. xxii. 23. One would not have expected to find an antiquated error, due to the first groping after grammatical rules, revived by a German professor in the present day!

with many modern commentators, the first part of the verse to Jerusalem and the second to Assyria, Athnach could not have failed at **דָּג**. As it is, the helpless hulk falls a ready prey.

xxxvi. 2. See note, 2 Ki. xviii. 17.

xxxviii. 13^a. How are we to account for the accentuation? Gesenius and those who have followed him, down to Cheyne, say: 'From the exigencies of rhythm,'—a notion which Jewish writers would have passed by as **שְׁבִיט**. With the rendering which these scholars propose we should have had **וְנָוּ עֲרֵפְקָר פְּאֲרִי וְנָוּ**; comp. xl. 3 and a hundred other passages. The accents are no doubt to be traced to the same source as the false version of Targum: 'I roared as a lion, till the morning.' Comp. also Sa'adia¹⁴.

xl. 1. According to Rashi on Megilla 12^a, the anomalous accentuation (Zarqa without S'golta following¹⁵) was meant to draw attention to the traditional **דָּרַשׁ**, found in the text of the Talmud, l. c.: 'Was then Cyrus **מָשִׁיחַ**? Nay! the Holy One said to the Messiah, I complain to thee concerning Cyrus, &c.'¹⁶ Such crotchets of Jewish learning we may well put on one side, and point regularly (with our ordinary text and many Codd.) **לְבוֹרֶשׁ**. Only then we shall require R'bhta, instead of the first Zarqa¹⁷, **כֹּה־אָמַר יְהוָה לְמָשִׁיחוֹ לְבוֹרֶשׁ**.

xl. 24^b. An alternative punctuation is found in Ox. 2421; Add. 21161; Hm. 9: **יְבוֹא יִבְשׁוּ עָרָיו**, which is an improvement, but contrary to the Mas. Lev. xi. 34. With the ordinary pointing, **יִבְשׁוּ** must be taken as = **בְּכִלְשָׁה**, ver. 16^b.

lvi. 9. The ridiculous accentuation of this verse can only be rendered in one way. See Rashi, Qimchi, &c.

lxvi. 5^b. For the meaning of the accents, see Rashi, Aben-Ezra, or Rosenmüller.—The Vulg. and most moderns (see e.g. Delitzsch) rightly disregard them.

lxvi. 12. Strange that no commentator before Luzzatto should

¹⁴ Sa'adia's text is to be read: **وَسَارَيْتُ الْأَسَدَ فِي زَيْتَارَةِ إِلَى الْغَدَاةِ**, 'And I was like the lion in his roaring, until the morning.' So Or. 1474, 2211. No sense can be made of the Ox. text, as edited by Paulus.

¹⁵ Cf. Baer's text and the Mas. parva found in many Codd. (Ox. 69, 2323; Erf. 1, &c.) **וְרָקָא בְּלֵא סְגוּלָה**, or **וְרָקָא אַחֲרֵי רַבִּיעַ אַחֲרֵי וְרָקָא**.

¹⁶ So Sa'adia: **كَذَى قَالَ اللَّهُ لِمَسِيحِهِ عَنْ كُورِش** (regarding). The title **מָשִׁיחַ**, applied to no other heathen king, was counted too great a one for Cyrus. Hence some other interpretation had to be found; and Cyrus' name, in comparison, slurred over.

¹⁷ With Harl. 5498, Add. 9398, 9399; Par. 4, &c.

have found any difficulty in the accentuation¹⁸: 'Behold, I extend to her, as a peaceful river and as an overflowing stream, the glory of the Gentiles,' &c. Did the accentuators miss the art. in בְּנִהַר and consider that something else was intended than by the בְּנִהַר שְׁלוֹמֶךָ of xlvi. 18?

Jer. xxxii. 9. שְׁבַעַת שְׁקָלִים וְעֶשְׂרֵה הֶבְכָּת. On the division here, which has completely baffled commentators, see Rule, p. 42 above.

Ezek. i. 11. וַפִּנִּיָּהֶם וּבְנֵיהֶם בָּרוּךְ מְלִמְעָלָה.—another instance of the Rule just quoted.

iii. 20. הִיא יָמוּת to be made, as accents indicate, a relative clause. (So Abendana, Ewald, Hitzig, and Prob.) In *b* the logical division is neglected, that the emphasis may come on the first words: '*Because thou hast not warned him, in his iniquity he shall die.*'

iv. 6. Punctators sometimes shew the same differences of opinion as commentators. In this verse, Ox. 17; Harl. 5498; and Par. 4, have Athnach at אֲרַבְעִים אֵלֶּם. And so in vii. 13^b, Ox. 17, 69, and Bab. have בָּעוֹנֵי or בָּעוֹנֵי;—in xv. 2 Bab. has הַמְּבֹרָה, with LXX, Vulg., and Ewald;—in xviii. 30^b, Ox. 1, 6, 7; Erf. 1, 3, have וְלֹא־יִהְיֶה לָּכֶם לְמַכְשׁוֹל עוֹן; and in xxxi. 15 most Codd. have הַמְּבֹרָה. Such examples might be greatly multiplied.

vi. 10. וַיֵּדְעוּ כִּי־אֲנִי יְהוָה וְנֹרָא. Note the emphasis thrown by Athnach on the Divine Name. 'And they shall know that *I Jehovah* have not spoken in vain,' &c. If the student has any doubt on the point, let him turn to such parallel passages as xxii. 22^b; xxxv. 12; xxxvii. 14^b; Num. xiv. 14; Jer. ii. 19.

xxi. 3^b. Render, 'Behold, I kindle in thee a fire, and it shall devour in thee every green tree and every dry tree, without being quenched¹⁹,—inflaming flame (that it will be).' The last words are in apposition to the latent subject in אֶבְרָה, and come in, as such, with marked effect, at the close of the clause. Comp. Jer. ii. 23^b. The ordinary rendering would require Zaqeph, or at least R'hbia, on נִבֵּשׁ.

xxv. 9^b. Accents, 'the glory of the land of Beth-jeshimoth,' &c., and so Peash. renders; but this cannot be correct. Yet I have not found אֶבְרָה אֶרֶץ, which is what we require, in any Codex.

xl. 1. The stress is laid on the *second* of the dates named (comp. above, 1 Ki. vi. 1). The destruction of the old city is emphasized, in contrast to the revelation of the new one, in the verse following.

xliv. 22^b. On the Zaqeph in אֶלְמִנָּה see Comm.

¹⁸ It is traceable in LXX, Vulg., Arab. (Polygl.), and Cod. Ambros. (Syr.), but not in Targ., Peash., or Rabb. Comm.

¹⁹ Driver, Heb. Tenses, § 162.

Mic. ii. 4^b. לְשׁוֹכֵב שְׂרִיט יִחַלֵּק. Accents evidently treat שׁוֹכֵב as inf., with LXX, Rashi, Qim., and even some modern authorities. For the rendering usually adopted, 'rebellious, reprobate,' we need Tiphcha on לְשׁוֹכֵב, and this is found in some Codd., as Ox. 6, 7; Add. 4708, Or. 1474.

iv. 10^b. וּבָאתָ עַרְבָּל שָׁם תִּנְצֵל. We expect Zaqeph at עַרְבָּל (comp. modern interpunction). But a fine antithesis is established by the accentuation: 'Thou shalt come to Babylon, there to be *delivered*.' Babylon was the last place in the world where deliverance could have been anticipated.

Hab. i. 3. וְיָהִי רִיב וּמָרוֹן יִצָּא. Almost all modern commentators neglect the accentuation, although this is one of the passages in which the Massoretes have been very particular in fixing it (see p. 92). וּמָרוֹן make a common subject to יִצָּא (Ges. Heb. Gr., § 148. 2).

ii. 18. The Athnach simply represents a pause for effect, such as we might make in reading the verse. Rabbinical commentators, however, see in it the main logical pause, and begin the second half of the verse by repeating מָה הוֹעִיל, 'What profit is there in all these, that &c.?'

iii. 3, 9, 13. The extraordinary rendering assigned to סָלָה, = לְעוֹלָם, in Talm., Targ., &c., suffices to account for the false accentuation, most conspicuous in verse 9.

Hag. ii. 16. מִהֵיחָם, 'Since they (those days) were,' *subordinated*, as בְּיָמָיו, &c., p. 48, 5.

Cant. viii. 6^b. Most Codd. have רִשְׁפֵּי as our texts (see Rashi on the accentuation). But the modern rendering, 'Its flashes are flashes of fire, a flame of Jah,' is much more effective, and has also the support of Codd., Ox. 6, 2437; Add. 15282, Harl. 5506, &c., thus: רִשְׁפֵּיהָ רִשְׁפֵּי אֵשׁ שֶׁלִּהְבֶּתֶיהָ.

Qoh. ii. 3^b. Almost all modern commentators silently transfer Athnach to בְּסִכְלִית. The accentuation on the other hand will give the meaning: 'And my heart was to guide me in wisdom, and was (at the same time) to lay hold on folly²⁰.' This rendering, with its oxymoron of *insipiens sapientia*, is far more telling than the tame construction adopted, as more regular, by moderns.

ii. 16. The weight of meaning comes on the first clause. Hence the Athnach.

viii. 10^a. The A. V., with the old Verss. and Rabb. comm. generally, respects the accents; but R. V. and most moderns follow Aben-Ezra, and quite disregard them.

²⁰ On the inf. with ל, as continuing the part. construction, see Driver, Heb. Tenses, § 206.

viii. 11. **אֲשֶׁר אֵינְנֵעֲשֶׂה פְתוֹנָם מַעֲשֵׂה הָרָעָה מִהֵרָה וְגו'**. Ewald and Hengstenberg try to do justice to the accentuation; but, with the rendering usually adopted by both ancients and moderns, we must point, **אֲשֶׁר אֵינְנֵעֲשֶׂה פְתוֹנָם מַעֲשֵׂה הָרָעָה מִהֵרָה**, with Ox. 20, 36; Add. 9399, Or. 2696; De R. 10; (comp. similar examples, p. 51 above)²¹.

ix. 10. Codd., e.g. Ox. 13, 17, 26, 34, give us the option of joining **בְּכֹחֶךָ עֲשֵׂה**, 'do it with thy might,' as Targ., LXX, Vulg., A. V., R. V., &c.

xi. 8. The last words, **כָּל־שִׁבְעָה הַיָּמִים**, are properly logically distinct, but have been joined on to the clause preceding, from their supposed close connection with it in sense: 'Let him remember the days of darkness, that they will be many, (that) all that cometh (after the present life) is vanity.'

Esth. ix. 31. The Athnach is better transferred to **הַמִּלְכָּה**, as Targ., Vulg., and Rabb. comm. render. See also Bertheau. This pointing is found in Add. 4709 and Hm. 19.

1 Chr. vi. 46^a. There is a fatal omission here, which Jewish commentators do not fail to notice, and which the accents are meant to indicate: **מִמִּשְׁפַּחַת הַמִּטָּה** is supposed to stand for **מִמִּשְׁפַּחַת מִטָּה אֶפְרַיִם** (comp. Josh. xxi. 5)²².

ix. 17^b. **וְאַחֵיהֶם** is contrary both to the Mas. (which requires **וְאַחֵיהֶם**)²³ and the accentuation. Yet no commentator makes any remark. Vulg. *frater eorum* and Pesh. are right. The reading **וְאַחֵיהֶם** has necessarily led to the pointing of our texts, which we must correct with Codd., **וְאַחֵיהֶם שְׁלֹמֹה הָרִאשׁ**.

2 Chr. xxiv. 14. Translators and commentators follow LXX and Vulg. in the rendering of **הָעֵלֹת**, but the latter have not a syllable to say about this rendering being contrary to the accents. The accents indeed represent the uniform Jewish tradition that an instrument or vessel of some kind is meant²⁴. A tradition of this kind introduced into the Massoretic text deserves at least notice.

²¹ Luzzatto (Kerem Chemed ix. 7) saw that this pointing was necessary, but found no MS. to support it. Delitzsch, in his remark on the accentuation, has not seen that the Zaqeph extends its influence to Athnach, which makes his explanation inadmissible.

²² It is considered that **וּמִמִּשְׁפַּחַת־יְרֵמְיָהוּ** (Josh. i. c.) may be dispensed with, because Dan is not named—but included in Ephraim—vers. 51-54.

²³ See Frensdorff, p. 9, and **מַכְלָה וְאֹכֶלֶת**, § 17.

²⁴ The word is derived by Abu'l-walid (Lex. s. v.) from the Hiphil form. The notion—found in Pseudo-Rashi, and marg. of A. V. and R. V.—that it is the pl. of **קָלִי** (Prov. xxvii. 22), 'pestles,' cannot be entertained, for the article is out of place here, and the meaning quite inappropriate.

2 Chr. xxx. 18, 19. Not only LXX, Vulg., and Pesh., but Jewish tradition from very early times, as in the Middôth of R. Eli'ezer, § 11²⁸, made these verses run into one another. By the abrupt break in the middle of the prayer, the Massoretes seem to have designed (*more suo*, when employing an anomalous accentuation) to draw special attention to the prayer itself,—a prayer without a parallel, the meaning of which extended far beyond the occasion that called it forth.

The following notes relate to passages of less importance :

Josh. ii. 5. R'bhia has been falsely introduced. Point יהוה השער לַסְּגֹרֶת בַּחֹשֶׁךְ, with Ox. 2436 ; Harl. 5683, 5773, Or. 2091 ; &c. : 'And the gate was about to close at dusk.'

Judg. iv. 21^b. וְהוֹאֲנִידֵם וְנִעַף וְחָמָה, with Ox. 19 ; Add. 4709, 9398, Or. 2696 ; &c. Comp. p. 33, note. For the Qames in וְנִידֵם, see Norzi.

1 Ki. vii. 6^b. Better וְעַבְדֵי יְהוָה עָלֵינוּ, with Ox. 13 ; Hm. 3, 11 ; as Vulg. and Thenius render.

vii. 36^b. If we are to make any sense, we must point כָּעֵצ־אֵשׁ קָבִיב וְלִיּוֹת סָבִיב, with Ox. 1, 72, 2329 ; Harl. 5722 ; &c.—a double Zusatz, see R. V. The words were not understood by Jewish scholars, who derive מער from the post-biblical עָרָה (Piel), 'to join.' Hence the false accentuation of our texts.

2 Ki. xxii. 14 (2 Chr. xxxiv. 22). Point הַלֵּלָהּ הַנְּבִיאָה אֶשֶׁת שָׁלֹם קְדֻחָהּהָם שְׂמֵר הַבְּגָדִים, with Vi. 5 ; K. 172. Printed texts and Codd. generally make Charchas, not Shallum, 'keeper of the robes.'

Is. xxviii. 16^b. אֲבָן בָּתֵּן בְּתֵן יִקְרָה מִסֶּדֶר מִסֶּדֶר, with Ox. 1, 9, 69 ; Erf. 2 ; &c. R'bhia is necessary for the sense.

xxxv. 1^b. Better וְתִגַּל עֲרֹכָה וְתִפְרָה בְּחִבְעָלָה, with Bab. ; Ox. 13 ; Erf. 1, 3.

xl. 13. Here also it is better to accent מִיִּתְבֵּן אַחֲרֵיהֶם יְהוָה, with Bab. ; Ox. 5, 82 ; Erf. 2 ; &c. ; and so avoid the mistake of Targ., Sa'adia, and Qim., who render : 'Who hath prepared the spirit? Jehovah.'

²⁸ The tradition was followed by Sa'adia, Qim., Pseudo-Rashi, and the author of the Comm. on Chron. edited by Kirchheim. If we except the doubtful paraphrase of the Targum, Aben-Ezra (e. g. in Sachothe, p. 73^b) was the first to propose an independent construction for ver. 18, by supplying מֵאֵל after וְנִידֵם. He owns that he stands alone. And he hardly found a follower till Gesenius in his Thesaurus, p. 706, proposed the same explanation.

Jer. li. 58. Again the better pointing is **חֲלוֹת בָּבֶל הִרְחִיבָה עֲרַעַר** **וַתַּחַרְעֵר**, with Ox. 70, 72, 76; Erf. 1; &c.: 'The broad wall of Babel shall be razed to the ground.' Comp. Ewald, § 318^a.

Ezek. xlv. 21^b. **חָנָן שְׁבַעֲוֹת יָמִים מֵצֹאת יֵאָבֵל**. Note the st. constr. in **חָנָן**.

Amos vi. 6. The accentuation of our texts **הַשְׁתִּים בְּמִקְרָאֵי יֵין** corresponds to Targ., and the notion of Rabb. comm. (see Baur's note) that the st. constr. stands here for st. abs.¹ But Bab.; Ox. 70, 76; Erf. 3; &c., point regularly **הַשְׁתִּים בְּמִקְרָאֵין**.

Cant. i. 3. Point **שָׁמֶן הִירָק שִׁמְךָ**. So Ox. 15, 19, 51; Erf. 1, 2, 4; and the Verss.

Qoh. i. 5^b. Targ., Verss., Rashi, Aben-Ezra, all render as if they had before them **וְאֶל־מְקוֹמִי שׁוֹאֵף**, which is beyond doubt the true accentuation, and is found in Ox. 12, 26; Add. 4709, 21160; &c.

Dan. ix. 25. R'bhia and Géresh must clearly change places, thus: **וַתִּחַרַע וַתִּשְׁפֹּל מִן־מִצְרָא דְבָרָא לְהַשִּׁיב וּרָא**. Ox. 97; Add. 15250; De R. 518, have R'bhia, but only Ox. 97, Géresh right.

Ezra x. 14. The same correction is necessary: **וַעֲמִידָנָא שְׂרִינִי לְכָל־הַקָּהָל וְכָל־אִשְׁרֵי בְּעָרֵינוּ הַהֹשִׁיב וּרָא**. But here Codd. are all wrong. Only Par. 31; De R. 737; and Hm. 16, have R'bhia right.

1 Chr. iii. 17. Jewish tradition, LXX, Vulg., and A.V. make **אֶפֶר** a *nom. proprium*. We must then point **וַיִּבְנֶה וַיִּבְנֶה אֶפֶר**, with Ox. 6, 71, 72; Add. 9399; &c.

iv. 19. A similar correction is needed here: **וַיְבִי אִשָּׁתָה הַזֹּרֶה אֶחָזָה** **וַיָּחֶם אֲבִי קַעֲלִיָה הַזֶּרֶק**. But this I have found only in De R. 552 (old) and 775.

2 Chr. iv. 9^b. For the sense it is necessary to point: **וַיִּדְלָתוּחַ לְעֹנֶה**, with Harl. 1528, Add. 15252; Ber. 32.

NOTE.—My readers may perhaps have noticed in the foregoing remarks that the Targum, and no less Rabbinical commentaries, do not always agree with the accentuation. We see that from early times a certain liberty was claimed in rendering and expounding the text. The accents, although respected and generally followed, were not regarded—notwithstanding particular assertions, as those of Aben-Ezra, to the contrary²—as of final authority. With respect to the Targums, we may bear in mind that the most important ones are of *Oriental* origin, which circumstance may account for some at least of the variations.

² Comp. Luzzatto, *Prolegomeni*, p. 187 ff.

APPENDIX II.

ON THE SUPERLINEAR [SO-CALLED BABYLONIAN] SYSTEM OF ACCENTUATION.

The researches of a Karaite Jew, Abraham Firkowitsch, in the synagogues of the Crimea, brought to light, about fifty years ago, some Hebrew MSS. marked with a peculiar system of punctuation, previously quite unknown to scholars¹. The characteristic of this system, as regards the position of the signs, is that they are almost all *above* the words (i. e. above the line from which the words depend). To the term '*superlinear*' therefore as describing it, no exception can be taken; whereas '*Babylonian*,' as we shall afterwards see, is a misnomer.

The accentual notation found in these MSS. (as compared with the Palestinian) is as follows :

- | | |
|---|----------|
| 1. Silluq remains unchanged | דָּבָר : |
| 2. Athnach is the same, but is placed <i>above</i> the word | דָּבָר |
| 3. S'gólta is represented by a mutilated Shîn, the initial
of שָׁרָי (p. 17) | דָּבָר |

¹ For a description of the MSS. containing this punctuation, see Cat. of Heb. MSS. in the Imperial Library at St. Petersburg, Nos. 132, 133, and B 3. (Ox. 64 is a fragment of 132, although not so described in the Ox. Cat.) Of the three MSS. named by far the most important is B 3, which contains in a state of perfect preservation the whole of the later Prophets. It was photo-lithographed in 1876, at the expense of the late Emperor of Russia, and so placed at the service of scholars. The text of this Codex—known as *Codex Babylonicus*—is all we need to form a correct idea of the system we are about to consider. I may, however, add that there is in the St. Petersburg Library a fourth MS., not yet catalogued (but labelled as Tschufut-Kale 8*), containing Job xxxv. 10 to end of the book. (A specimen of some verses of this Codex is prefixed to Baer's edition of Job.) Till these MSS. were discovered, the only notice of the existence of a superlinear system of punctuation was contained in the following epigraph to a MS. of the Pent. with Targ. in De Rossi's Library (dated 1311, no. 12: חרנום זה נעתק מספר אשר הובא מארץ בבל והיה מנוקד למעלה בנקוד ארץ אשר, והפכו ר' נתן ברבי מכיר בר' מנחם מאנקונא בר' שמואל בר' מכיר מדינת אויירי בר' שלמה הוא אשר גרע קרן המחלוצץ בארץ מנצא בשם המבוור בר' מנחם בר' צדוק הנקד, והגיהו ונסחו לנקוד מברני. (comp. Zunz, Zur Geschichte u. Literatur, p. 110).

- Shalshéleth has the figure of a hanging 'chain' (p. 17),
followed by the sign for S'gólta² דָּבָר
4. Great and Little Zaqeph are not distinguished. The
sign is the initial letter of זָקֵף³ דָּבָר
5. Tiphcha before Athnach is Athnach inverted . . . דָּבָר
Tiphcha before Silluq is the Palestinian sign, or the
initial of תִּפְחָי (p. 18)⁴ דָּבָר
6. R'bhia is represented by the initial of רִבְיָא⁵ . . . דָּבָר
7. Zarqa. The initial letter could not be used, because
it was appropriated to Zaqeph. So apparently the
name זָרְקָי (p. 19) was taken, and the *second* letter
chosen as the sign⁶ דָּבָר
8. Pashta and Y'thibh are not distinguished. The common
sign is the initial of יְתִיב (p. 20). For the peculiar
form of the sign, see (in Cod. Bab.) Is. xix. 25 marg.
Where Pashta is repeated, a simpler form is given to
the second sign, and it is made recumbent . . . דָּבָר
9. T'bhîr, represented by the initial letter . . . דָּבָר
10. Géresh and Gersháyim have one sign, the initial of
גֶּרֶשׁ (p. 20) דָּבָר
11. L'garmeh. The sign is the initial of לְגַרְמֵי (p. 22) . . דָּבָר
Pazer and Great T'lîsha fail.

² This accent is described in the Mas. to Is. xiii. 8 as וּרְקָא מַסְלִסְמָא,—which should rather have been שְׂרִי מַסְלִסְמָא. But Zarqa, according to the fancy of the later Massoretes, threw S'gólta into the shade (see p. 17).

³ In Cod. Bab. (Mas. to Jer. xiv. 18) we find the strange name אִיקוֹמִי, 'set upright,' used for Zaqeph. Comp. Ginsb. Mas. iii. p. 364, § 19.

⁴ In the text of Job this sign is regularly used; in Cod. Bab. but very rarely, except in the first page, Is. i. 4, 8, 9, &c.

⁵ This name for R'bhia occurs in a list at the end of Sepher Hariqma, p. 239, and in a manuscript list before me. Certainly no name could be more appropriate, for the frequent 'recurrence' of this accent is a main characteristic of the system.

In Or. 1473, I found the initial of רִבְיָא used, דָּבָר.

⁶ So in the Mas. magna to Num. i. 20, the כִּסְיִן for the names of five out of the twelve tribes is either the *second* or the *third* letter; and in Arabic, the sign is نَسَخَ is خ, the *third* letter.—The Dagesh in the case before us was retained, to distinguish the sign from that used for L'garmeh, no. 11.

Especially important is this negative testimony as furnished by Sa'adia's writings. Here was a Gaon, at the head of one of the chief Oriental Academies—a scholar, who was in the habit of going into the minutest details of any subject which he handled—(who lived too *after* the date of the introduction of the system we are considering⁹), and yet who knows positively nothing of any Oriental differences answering to the differences of the superlinear punctuation. For instance, in chap. ii. § 2 of his commentary on *Ješira*¹⁰, he enumerates the seven vowels, including S'gól, and in iv. § 3 he lays down the vocalization of the article in הָהָרִים, as with S'gól, and of the final guttural in forms like לְשֹׁמֵר, as with Pathach; yet does not add (as according to modern scholars he ought to have done) that the Orientals had no S'gól, and that they pointed הָהָרִים with Pathach and לְשֹׁמֵר without Pathach. What is observable is that in the very section last quoted he mentions *other* differences of pronunciation between the Orientals and Occidentals.—The conclusion is that the Oriental system of vocalization had no such distinguishing peculiarities as the superlinear, in other words was identical with the Palestinian; and what is true of the vocalization, must have held equally good for the accentuation¹¹.

חסר, מה שילמוד זה חיבה אחת ילמוד זה שתי חיבות, מה שילמוד זה במסורת (lege) במסורת). וכן מסורת הרבה אחר למערבא ואחר למרנחא. I may add the undesigned testimony of R. Petachiah, who visited Bagdad, circa 1180, and who refers to the נקוד in use among the Jews of that region (Benisch's ed., p. 15), but makes no allusion to any different notation, which yet, had it existed, must have struck him, a Western Jew, as something very remarkable and deserving of being chronicled in his narrative.—Moreover, copies of MSS. have been brought from China, and published by the 'Society for promoting Christianity among the Jews,' which, from the epigraphs, are clearly of *Persian* origin, but which have the ordinary punctuation. We may conclude that in Persia, as in other parts of the East, this was the prevalent system.

⁹ Cod. Bab. was written in the year 916, and Sa'adia was called to Sura (when thirty-six years of age) in 928.

¹⁰ I quote from the Ox. Cod.

¹¹ We now see the unfortunate mistake that has been made in naming this newly discovered system *Babylonian* (= Oriental). The mistake is not, however, altogether of modern origin. For it is but fair to state that this system is recognised as 'Oriental' in some of the Tschufut-Kale Bible Codd. (48, 87, 103, 116), e.g. Cod. 87, 1 Sam. xxv. 3, Mas. למדו כלבו כה ללוי קין; and 2 Sam. xiii. 21,

למערב והמלך דוד שמע את כליהרבים האלה כה וכן קי Mas.

למרנחא שמע כליהרבים האלה כה וכן קי

and Cod. 116, Ps. cxxxvii. 5, אַשְׁכְּחִי קי, note, למרנחא אשכח כה אשכחני קי. (I am indebted for these extracts to Prof. Strack of Berlin, who very kindly placed at my disposal the notes he had taken from the various Tschufut-Kale MSS.) The

In what light then are we to regard this superlinear punctuation? It stands outside the system common to the Oriental and Occidental Schools, and would seem to have been an attempt to simplify and introduce regularity into the older system. The influence of the Arabic is evident in the vocalization, and perhaps also in the accentuation, where *initial letters* represent the accents, just as in Arabic they stand for Teshdid, Medda, &c.

Such an attempt, even if more successful than it actually was, could hardly have been looked on with favour by the heads of Schools in the East, and by other scholars, who may have become acquainted with it; for it must have seemed to them very like a tampering with sacred things,—the punctuation being referred at least to the authority of Ezra. Hence we may explain their silence with regard to it. The inventors of the system themselves shrank from applying their new-fangled signs to the Sacred Name יהוה (אֱדֹנָי), which is either marked with the older Qāmeš-sign יְהוֹה (as in 132, 133), or not marked at all (as in Cod. Bab. and Tschufut-Kale 8^a)¹². A proof of the inferior esteem in which this system was held is that in Yemen, where it was in use in a modified and much simpler form, the Sacred text, when associated with Targum or Forms of prayer, has generally the Palestinian signs, and only the latter the superlinear¹³.

That this system is of *Oriental origin* may indeed be taken for granted from its exhibiting, as in Cod. Bab., the readings peculiar to the Orientals. It was *an* Oriental, but not *the* Oriental, system.

The relation in which it stood to the Palestinian (which was one and the same with the Oriental) is indicated by the vowels and accents of this last-named system being constantly found in the MSS. with superlinear punctuation. This phenomenon receives its ready explanation, if we suppose the superlinear punctuation to have been an offshoot from the Oriental,—in which case it naturally remained under the influence of the system from which it was derived, and by which it must have been always overshadowed. I shall aim, in the following remarks, at shewing that the relation thus indicated really

writers of these notices were doubtless in the same position as modern scholars. They had no other texts with Oriental readings, and naturally concluded that the texts which contained such readings, exhibited also the Oriental mode of punctuation.—It is different with the name 'Assyrian,' adopted by some scholars, on the authority of the epigraph, quoted in note 1. But can we trust the unsupported testimony of a single copyist? Is it likely that an Italian Jew, of the 14th century, should have known the *origin* of this system, when scribes living in the East were ignorant of it? The statements contained in the epigraphs to Jewish texts have always to be received *cum grano*.

¹² Later punctators indeed, as those of the Yemen Codd. of the 14th and 15th centuries in the British Museum, were less particular.

¹³ A specimen of Bible text with Targum is given in Pl. XCI of the Palæographical Society's Publications (Oriental Series). Oxford Scholars may also compare the Siddurs (1145 and 2498) in the Bodleian Library.

existed. Of course I shall confine myself to the accentuation; but we may rest satisfied that if so important a part of the punctuation was *derived*, the whole system was no less so.

It is time now to turn to *the peculiarities* of this system (as far as the accents are concerned). And of these by far the most striking is *the frequent recurrence of R'bhia*, in season and out of season. This accent is found subordinated not only to S'gôlta, Zaqeph, and Tiphcha (as in our system), but to all the disjunctives in turn (except L'garmeh), even to Géresh and a second R'bhia! Indeed the originators of this system went out of their way to bring in this favourite accent, as may be seen in Is. x. 24; Jer. xiii. 11; xxxvi. 6; &c. In the case of the other disjunctives, the variations from the Palestinian usage (mistakes having been corrected) are unimportant. Géresh and L'garmeh are found more freely used (with the exception that L'garmeh is not repeated) before R'bhia; L'garmeh and Paseq frequently interchange, &c. But these are minor matters. The *general conformity* of the two texts—when allowance has been made for the abnormal use of R'bhia¹⁴—has not been sufficiently noticed by scholars¹⁵. But the key found, all is perfectly simple.

¹⁴ Thus, with this allowance made, all the main rules for the sequence of the accents given in the previous pages—as for the position of Athnach in the verse; the substitution of Zaqeph for Tiphcha before Silluq or Athnach, pp. 62 and 69; the subordination of S'gôlta and Zaqeph to Athnach, p. 70; of R'bhia and Pashta to Zaqeph, p. 77 f.; &c.—are carried out.

¹⁵ Who, for instance, would suppose, from reading Pinsker's 'Einleitung in das Babylonisch-Hebräische Punctuationssystem,' that there was this general conformity? Prof. Strack indeed remarks (Zeitsch. für Luth. Theol. 1877, p. 31): 'Die Accente werden im *Codex Babylonicus* nach ziemlich denselben Regeln gesetzt, welche für unsere Bibelhandschriften gelten. Man hat nur wenige Besonderheiten des babylonischen Systems stetz im Gedächtniss zu behalten, um im Stande zu sein, die meisten tiberianisch interpungirten Verse umzuaccentuiren.' But though he mentions, in the note, that R'bhia takes the place of a second Zaqeph, and may occur as many as seven times in the same half-verse, he has failed to see that the singular rules for the introduction of R'bhia are the main cause of the peculiarities to which he refers. He was, however, on the right track in adding (p. 32): 'Dies ist ein neuer Beweis dafür, dass das babylonische System sich nicht selbständig gebildet hat.' It is a pity that the learned Professor did not pursue his investigations further. But he was doubtless hampered by the notion held by him, in common with other scholars (see his article on the *Massora*, Herzog's Encyclop. ix. p. 393), that the Babylonian system of punctuation was one and the same with the superlinear,—a notion which he has supplemented by the hypothesis (l. c.): 'Dass ursprünglich wahrscheinlich nur ein System existirte, welchem das übliche, tiberianische, in bezug auf Stellung und Form der Zeichen näher gestanden haben dürfte als das babylonische.' I give these views of Dr. S., though only partially agreeing with my own, because he is the only scholar, beside Pinsker, who has carefully considered the subject of the super-linear accentuation.

The following rules will shew how it is that R'bhia is of such frequent occurrence:

1. Pazer and Great T'lisha are wanting; and Géresh is confined to R'bhia's clause, and even there is not admitted if L'garmeh follows. And *instead of these accents*—i. e. of Pazer and Great T'lisha; of Géresh in the clauses of Pashta, Zarqa, and T'bhîr; and of Géresh in R'bhia's clause, when L'garmeh follows—*R'bhia is used*; or if two of them come together, R'bhia, preceded by Géresh (or less frequently L'garmeh), may be employed. It is these changes that occasion the most frequent variations in the accentuation.

2. The repetition of Zaqeph is not allowed. If due a second or third time (according to our texts), *R'bhia appears instead*.

3. *R'bhia is not transformed* (as in the Palestinian system, see p. 90, 2) in Tiphcha's clause.

The result of the above variations is that many clauses are *overburdened with R'bhias*. The question suggests itself, Could such a system have ever been practically in use for chanting?

Let us next notice how these rules are carried out; and we shall see clearly that we have to do with a *derived*—not, as is generally supposed, an original and independent—system.

a. Of course, when R'bhia takes the place of Pazer, Great T'lisha, or Géresh, the servi (if any) should be made to conform to the change of accent. But what do we find? *The original servi* (as I shall call them) *constantly left standing*. Thus, those of Pazer, כִּי־הָיָה אִמְרֵיהֶנּוּ (Is. xxxi. 4); of T'lisha, וּשְׁבָעִים־אֵישׁ מִקִּנְיַן בֵּית־יִשְׂרָאֵל (Ezek. viii. 11); and more conspicuously of Géresh, יִצְיָאוּ אֶת־עַצְמוֹת מַלְכ־יְהוּדָה וְאֶת־עַצְמוֹת הַכְהֹנִים (Jer. viii. 1). And yet R'bhia, when standing in its own right, has its servi in agreement with the Palestinian system, as in Is. v. 25; xi. 2; xxx. 6; &c.

β. So when Géresh stands for Pazer, Great T'lisha, or Pashta, *the servi of these accents remain*, e. g. of Pazer, אִם־לֹא יֵעַן הָיִיתָ־צֹאֲנִי לִבִּי (Ezek. xxxiv. 8); of T'lisha, כִּי כֹאשֶׁר הַשָּׁמַיִם הוֹדִשְׁלִים (Is. lxvi. 22); of Pashta, לֹא־יֵשֶׁה נָוִי אֶל־נָוִי (Is. ii. 4). But Géresh, when originally due, has its regular and well-known servi, as may be seen everywhere in the text, e. g. Jer. iii. 1 (five servi)¹⁶.

γ. The rule for the transformation of a second and third Zaqeph is regularly carried out¹⁷. Thus, כְּקוֹנָה כְּמוֹכֶר כְּמִלּוֹה כְּלֹוֹה כְּנִשָּׂה כֹּאשֶׁר נִשָּׂא (Is. xxiv. 2) becomes: כְּקוֹנָה כְּמוֹכֶר כְּמִלּוֹה כְּלֹוֹה כְּנִשָּׂה כֹּאשֶׁר נִשָּׂא בּוֹ;

¹⁶ Note in connection with Géresh, וַיִּקַּח עֲבֹד־סֹלֶךְ אֶת־הָאֲנָשִׁים (Jer. xxxviii. 11), where וַיִּקַּח has evidently been taken from the Palestinian text, without any recognition of the value of L'garmeh (p. 118).

¹⁷ The original accentuation sometimes shews itself through the disguise that has been thrown over it, as in Jer. xxviii. 11; xxxi. 23; xli. 2; Ezek. xxiv. 27;

Here also we see that we have to do with a *derived* system; for where Zaqeph (with two words in its clause) has Pashṭa preceding, as in the example just quoted, R'bḥia takes Géresh before it, but where Zaqeph has a servus, as מַמְדָּר בָּא (Is. xxi. 1), R'bḥia retains the servus. Now for Zaqeph there is a fixed rule, see p. 75; but there is no corresponding rule for R'bḥia in this system¹⁸.

Observe also what confusion is the result of this transformation of Zaqeph. There may be a R'bḥia subordinated to it,—as in Is. lxii. 4; Jer. iii. 16; Ezek. xx. 28^b,—but instead of this R'bḥia being transformed to Géresh (or L'garmeh), as the sense requires, when R'bḥia has taken the place of Zaqeph, it is allowed to remain! In short, as with the servi above, the transformation has been only half carried out.

δ. This system accepts the principle of the transformation of R'bḥia in Zaqeph's clause; for where Pashṭa stands in our text, according to the rule pp. 78–9, it has also Pashṭa¹⁹. In the few instances also in Cod. Bab.,—Is. xx. 2; xlv. 14; Jer. xxi. 4; xxxvi. 32,—in which a second R'bḥia is due before S'gólta, transformation has taken place, although not to Zarqa, as in our texts (see p. 88), but to L'garmeh. [The query is, whether Zarqa was not originally intended; comp. the similarity of the two signs, p. 143.] So far the Palestinian practice has been followed. But the inconsistency that runs through the whole system again shews itself. The rule for the transformation of R'bḥia has not, and could not have, been carried out *generally*, or the main characteristic of the system (p. 147) would have disappeared. Hence two or more R'bḥias in immediate sequence are as common as can be. Even in Tiphcha's clause the second R'bḥia stands, e.g. וְלִאֲמֹר כִּכְרִי רִכְבִּי אֲנִי עֲלֵי הַמָּרוֹם הָרִים (Is. xxxvii. 24), where we have רִכְבִּי (see the rule and examples, p. 91). In Ezek. xl. 42 we find R'bḥia transformed in the first half of the verse before Zaqeph, but *not* transformed in the second half before Tiphcha.

It is unnecessary to go into further details. We may conclude, with absolute certainty, from the instances cited, that the Palestinian punctuation was before the originators of this superlinear system²⁰. Their

and Dent. ix. 5^b (Ox. 64), where, through an oversight, the second Zaqeph *has been left standing*. In Jer. xix. 15; xxv. 30; xxxv. 17, the second Zaqeph has been transformed, but *not the third*.

¹⁸ Another indication is that where our text has קָמַץ בּוֹקֵץ, and the Zaqeph is changed into R'bḥia, Qāmeṣ still remains, as in Jer. ii. 19; Ezek. vii. 12; Hos. iii. 4.

¹⁹ Or, by some strange mistake,—as in Is. xxxviii. 3; Jer. v. 19^b; xliii. 10,—*T'bhtr*. That Pashṭa, however, is the proper sign is clear from the servus M'hupach preceding.

²⁰ I believe that it would be equally easy to shew that the superlinear *vocalization*, which, as a system, is far more complete and coherent, still presupposes the Palestinian as a basis.

attempt, however, to modify and improve upon it must, as far at least as the accents are concerned, be pronounced a failure, and for us quite worthless. Inconsequent and contradictory, this new system is a mere travesty of the Palestinian. Even the simplicity apparently aimed at by the constant introduction of R'bhia leads only to confusion, by destroying the fine lines of distinction established for the sense by the older system.—I do not, of course, mean to deny the proper value attaching to Codd. with this peculiar notation, which consists in their furnishing Oriental readings, *quantum valeant*, not to be found elsewhere,—among which are accentual variations that are sometimes not without interest.

I have already mentioned that the superlinear system is found in a modified and much simpler form in MSS. that have been lately brought from Yemen. But these MSS. will not detain us. The *accentuation*, so far as it is superlinear²¹, is in all cases *very incomplete*. Sometimes it is confined to Silluq and Athnach²². At others, Zaqeph is found as well (often with a strange admixture of Palestinian signs)²³. It need hardly be added that I have found these MSS. of no service to me in my investigations.

One point, which has escaped the notice of scholars, I may mention in conclusion. These Yemen MSS. do not exhibit the Oriental readings. We have in them the *Palestinian* text, with a superlinear punctuation.

²¹ In Or. 1467, 2363, we find the confusing arrangement of the Palestinian accentuation with the superlinear vocalization. See Pl. LIV of the Palæographical Society's Publications, Oriental Series (Or. 1467 is, however, incorrectly described there as of Babylonian or Persian origin).

²² As in Or. 1469, 2373, 2374.

²³ In Or. 2366, 2368, 2703, 2704.



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